









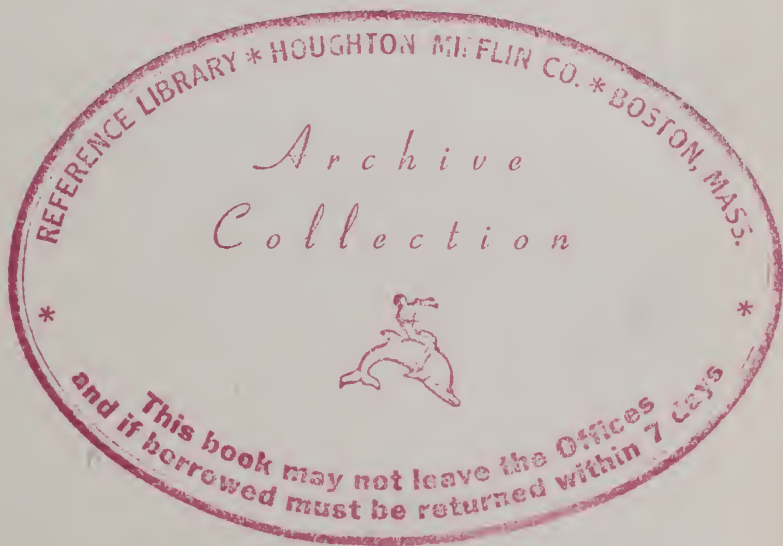
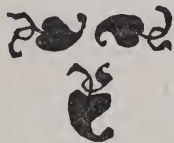






# THE JOURNAL OF. AMERICAN FOLK-LORE

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# THE JOURNAL OF AMERICAN FOLK-LORE.

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## SECOND ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Second Annual Meeting of the American Folk-Lore Society was held at New York, in Hamilton Hall, Columbia College, on Friday and Saturday, November 28th and 29th, 1890.

The Society was called to order on Friday, at 11 A. M.

The President, on taking the chair, introduced Dr. JOHN S. NEWBERRY, of New York, as prepared to offer a welcome to the Society on the part of Columbia College.

Dr. NEWBERRY observed that he intended to make no elaborate address, and that his remarks would be entirely informal. There was an affiliation between Columbia College and every other institution which was a colaborer in efforts to improve and elevate popular taste. In the case of folk-lore, there was especially an educational work to be performed. Much had already been done to demonstrate its value as a source of history, and the assistance which it might offer to psychology; but it would take some time to accustom the public to the proper estimate of its importance. Those who had paid attention to the subject would recognize the value, as historical data, of the stories, legends, and traditions which appear to float through the popular life of all countries, and which exhibit a common origin. Such persons would see that the largest part of the life of humanity exists only as folk-lore, and that such survival is the only record of literature before letters. Even the trifling remains still preserved among civilized peoples were of great possible value in furnishing material for comparison; while any one who had anything to do with primitive races understood how much their traditions could offer toward rendering possible the history of civilization. Whoever succeeded in impressing on the public the possible service of folk-lore would do a good work; and Columbia College was glad to offer a cordial welcome and coöperation in this task.

The Society proceeded to the transaction of business, the first business in order being the report of the Council, such report having been adopted at a meeting of the Council held previous to the Annual Meeting.

#### REPORT OF THE COUNCIL.

The Council of the American Folk-Lore Society, in presenting their Annual Report, have satisfaction in expressing their conviction that the Society stands on a basis much more solid than at the conclusion of the second year of its existence, when it could hardly be said to have passed the experimental stage.

The work already accomplished by the Society, both directly in the way of publication and mediately through the influence it has been able to exert, is sufficient to render it no longer necessary to justify the existence of the organization.

It may be confidently affirmed that no branch of American historical research offers a field for original investigation comparable to that presented by the traditions, rites, beliefs, and customs of the aboriginal races. On the other hand, the rapidity with which these tribes are penetrated by the ideas of civilization is strikingly illustrated by the movement now in progress among Indian tribes of the United States. Every year, by increasing the difficulty of research, adds to the likelihood that many problems of primitive religion and usage will, in consequence of deficiency of information, remain permanently unsolved, a failure which, again, must of necessity obscure the comprehension of more advanced developments of human intelligence. It is therefore greatly to be desired that to the task of collection should be devoted an energy in some degree commensurate with its importance, and that labors in this direction should be extended and systematized.

As respects other branches of the work, especially observations concerning immigrant races, the material already printed in the publications of the Society has been sufficient to demonstrate the various interest of the subject, the width of the field open to the collector, and the manner in which existing habits and beliefs serve to explain history.

In their last Annual Report, the Council recommended that provision be made for more extended publication; and authority was accordingly granted to arrange for such undertaking. It appears to the Council that the time has now arrived for carrying into effect this proposition. It is designed, accordingly, to undertake the publication of a Library of American Folk-Lore, of which two volumes may annually be issued. In accordance with the Rules, no member will be required to procure these volumes; but any member who so



desires will be allowed to subscribe for them at a greatly reduced price. It is intended that the matter annually printed should at least equal in bulk the size of the Journal ; while it is proposed that a subscription of two dollars in one year, in addition to the three dollars required to be paid by members, or a total annual payment of five dollars, shall entitle a member to receive all the regular publications of the Society.

The Council are confident that the plan thus outlined will not be defeated by lack of sufficient support. The most easy way to secure success is the enlargement of membership ; and they are of opinion that with a certain degree of personal effort on the part of members, the present membership can easily be doubled.

The establishment of local chapters or branches has also been recommended. This plan has, during the year, been carried out with success in Philadelphia and Boston ; and the Council believe that the beginning thus made will be continued in the formation of other local organizations.

In conclusion, the Council wish to congratulate the members on the opportunities of usefulness which seem to be offered to the Society.

On motion, the report was adopted without discussion.

The report of the Secretary was read, as follows : —

During the current year, the membership of the Society has exhibited a gratifying increase, the number of members whose names appear on the roll of the Society being four hundred and thirty. A considerable number of applicants have not yet completed membership.

Nothing has as yet been done in the way of organizing a library, although a number of journals are regularly received by way of exchange. These might, at the close of the year, be bound and offered for the use of members, care being taken to insure their prompt return.

During the year 1889 the Secretary also acted as Treasurer. His account for this year stands as follows : —

*Receipts.*

328 subscriptions for 1889, at \$3.00 each . . . . .	\$984.00
21 " " 1888, " " . . . . .	63.00
Single copies, etc. . . . .	3.00
Total receipts for 1890 . . . . .	<u>\$1,050.00</u>

*Expenses.*

Paid to Houghton, Mifflin & Co., for manufacturing and distributing the Journal . . . . .	\$907.88
Other expenses (circulars, stamps, etc.) . . . . .	117.72
Total expenses for 1889 . . . . .	<u>\$1,025.60</u>
Balance carried over . . . . .	\$24.40
Balance on hand, January 1, 1889 . . . . .	<u>80.12</u>
Balance in the treasury, January 1, 1890 . . . . .	\$104.52

The above account represents the sums which passed through the hands of the Secretary. Messrs. Houghton, Mifflin & Co. received from sales, during the year 1889, and credited to the Society, in part payment of the expenses of the Journal, the sum of \$307.00, which should be added both to the receipts and expenses as above given, in order to obtain the total amount, thus making the annual receipts \$1,357.00, and the expenses \$1,332.60.

On behalf of the Editor of the Journal, and of the Editorial Committee, a report was presented to the following purport:—

The principle on which the Journal of American Folk-Lore was founded, and according to which it has hitherto been conducted, is, that preference be given to unpublished original matter, and that compilations and theoretical discussions, while by no means to be neglected, should nevertheless occupy a secondary position.

It may, perhaps, be considered as a justification of this method of selection, that the pages of the Journal, as is considered by the Committee, contain a considerable mass of new information calculated to cast light on the complicated problems of myth and usage. With the recent impulse which seems to have been given to ethnological research in America, it may confidently be expected that studies of the ideas and traditions of our aboriginal races will become more minute and detailed, as would be natural to expect in a branch of research so fruitful and important.

As regards observation in the field of the English folk-lore of the United States and Canada, as well as in the kindred field of the collection of negro folk-lore, the chief difficulty encountered arises from the small number of the members of the Society in those districts in which the material exists in most abundance. It is greatly to be desired that membership should be extended in the regions in which such opportunity is especially found.

Our great cities, bringing together, as they do, a various population recruited from every part of the globe, give occasion for studies in which information is to be obtained not only on the printed page,



but at first hand and from living persons ; and examination of the ideas and customs imported by such immigrants will continue to furnish material for the pages of the Journal.

It would be easy to point out deficiencies of the Journal, as well as to suggest directions in which additional interest and variety might be sought, did means exist for expansion.

The Journal now exchanges with many European special journals relating to this department. This system of exchange it is hoped to extend and complete.

In conclusion, the Committee wish to express their obligations to the small band of special students to whom ethnological studies in America have hitherto been left, and whose unselfish devotion alone has rendered it possible to conduct a journal devoted to exploration in the various fields of unwritten tradition.

Respectfully submitted.

FRANZ BOAS,  
D. G. BRINTON,  
T. F. CRANE,  
J. OWEN DORSEY,  
W. W. NEWELL,  
Committee.

On motion, a committee was appointed for the nomination of officers for the ensuing year. At a later period in the day the committee, through Mr. STEWART CULIN, made their report, and, a ballot being taken, the following were elected officers for 1891 : —

President, OTIS T. MASON, Washington, D. C.

Council, FRANZ BOAS, Worcester, Mass. ; H. CARRINGTON BOLTON, New York, N. Y. ; DANIEL G. BRINTON, Philadelphia, Pa. ; T. FREDERICK CRANE, Ithaca, N. Y. ; JAMES DEANS, Victoria, B. C. ; J. OWEN DORSEY, Washington, D. C. ; ALICE C. FLETCHER, Nez Perces Indian Agency, Idaho ; ALCÉE FORTIER, New Orleans, La. ; VICTOR GUILLOÛ, Philadelphia, Pa. ; HORATIO HALE, Clinton, Ont. ; MARY HEMENWAY, Boston, Mass. ; CHARLES G. LELAND, London, England ; JOHN S. NEWBERRY, New York, N. Y. ; F. W. PUTNAM, Cambridge, Mass.

No other regular business coming up, the Society proceeded to receive papers, communications. The President called on Miss ALICE C. FLETCHER, who had lately arrived from Montana, to give some account of observations made by her with respect to the religious excitement now prevailing among several Indian tribes in the United States. The substance of the remarks of Miss FLETCHER on this subject will be found below.

Dr. BOAS remarked that similar excitements had often been observed. Such a movement, attended by much enthusiasm, had oc-

curred among the natives of the west of Greenland at the beginning of the present century, when at the outset a prophetess appeared and converted an entire settlement. What was known as the "dancing disease," which occurred in Europe during the Middle Ages, constituted a similar phenomenon. There was a revelation to an individual, and the excitement spread from Aix-la-Chapelle as far as Italy. There was a similar craze now in progress in Siberia, where the natives fall into ecstasies and see visions. He did not attribute these crazes to a great extent to politics, — they are a disease ; but considered them as a nervous disease.

Prof. D. S. MARTIN remarked that a frequent tendency to ideas of this kind appeared among oppressed or subjected races. A curious instance of this fact was recalled to his mind by the present discussion. Shortly before the outbreak of the Civil War, there arose a "craze" among some of the negroes in Kentucky, which caused quite an excitement for a short time. They had heard something of General Frémont, and conceived a vague idea of him as a great, wonderful person who would in some way bring about their freedom. The story took the form that he was to come with an army of followers, and appear for their deliverance on Christmas night. While they were in this state of excitement, a flood occurred in the river ; and the negroes explained it very satisfactorily by the theory that Frémont and his men had come, and were awaiting the proper time for their appearance, concealed under the water at the bottom of the river !

Prof. A. L. RAWSON observed that the Bedawins of Syria, Arabia, and Egypt had told him similar stories, in which the expected Messiah was said to be Ali, or Hassam, or Hakim, or Faker-ed-Din, according to the locality of the tribe of those who pretend to faith in Mohammed, and Aishenoor (The Life Light), or Aish Kobeer (The Great Life), among the pagan Arabs. In all cases the notion was that some irresistible, kindly being, who had formerly lived and ruled among them, would come the second time and deliver them from their oppressors, the dominant Turkish race. Many of the pagan Arabs looked for a deliverer who would restore a mythical golden age of long ago.

It would be a valuable work for some one to collate and compare these Messiah stories, if the inquiry extended no farther than the Bedawins and our American Indians. The similarity between these two races is remarkable, both in the sentiment and the substance of the tales.

Dr. D. G. BRINTON remarked that the belief in a coming Messiah was not introduced to the Indians through Christian teachings, but was an integral part of their ancient mythology. This is illustrated

by the words of Montezuma at his first interview with Cortez. He told the Spanish captain that the Aztecs looked forward to a deliverer to come from the East. The Lenape Indians have the same faith. It is seen in their tribal name, which, according to Rev. A. S. Anthony, should be translated "The Man will come," *i. e.* The Restorer or Deliverer.

The Society then adjourned for lunch at the Buckingham Hotel, provided by the courtesy of citizens of New York.

The afternoon session was opened at 2 P. M., the first paper presented being that of Prof. O. T. MASON, entitled "The Natural History of Folk-Lore." (This paper will be found printed below.)

After several members had expressed their interest in the paper, Prof. H. C. BOLTON read a letter of an amusing character, received by him from Mr. WALTER LEARNED, of New London, containing remarks on the language used by railroad employees. (See Notes and Queries, below.)

Mr. A. F. CHAMBERLAIN, of Clark University, read a paper on "Naniboju among the Ojibways and Mississaguas." (This paper will be found printed below.)

Professor RAWSON remarked that in 1867 he had published an account of a trip to the Pictured Rocks of Lake Superior, with many pictures, one of which is a view of the so-called Pulpit from Chapel Beach. An Indian who lives on Grand Island, a few miles from the Pictured Rocks, said that the name was incorrect, and that the true name is the grave of the Naniboju, or Good Spirit, who was expected to wake one of these days, and call all Indians to a great war dance, when the white man would melt like the snow before the braves.

On the north shore of Lake Superior, near Pigeon River, a high bluff is named the Seat of Naniboju, and the site of his former council fires is shown to the visitor. It is said that when he comes he will build a beacon fire on that rocky point which will paint the sky red from the big water toward the sun-rising to the big water toward the sun-setting.

Mr. GEORGE BIRD GRINNELL said that these stories are of especial interest to him, since they are very much like various tales current among the Blackfeet of the Northwest, with whom for some years he had been closely associated, and many of whose stories he had collected with a view to putting them permanently on record.

Among the Blackfeet, however, the hero of this story bears a name different from that used in Mr. Chamberlain's paper. He is called "Nā'pi," and is the second god of the Blackfeet system of religion. They say that he is the Creator. He made the mountains, the prairies, and the rivers. He created the animals and the people. Prayers are addressed to him as often as to the sun. Notwithstanding all



his power, Nā'pi is often a most malicious and foolish person, and many stories which exemplify these characteristics are told of him. At the same time, he is the chief character in a number of stories almost exactly similar to those contained in Mr. Chamberlain's interesting paper on Naniboju.

In answer to questions, Mr. Grinnell said that the Blackfeet of whom he spoke were the true Blackfeet of Algonquin stock, and that the word "Nā'pi" meant, when applied to this god, old man. The primary signification of the word is "white," as Nā'pi Kuán, that is, white man.

Mr. STEWART CULIN, of Philadelphia, read a paper on "Children's Street Games," as played in Brooklyn, N. Y. (This paper will be found printed below.)

Remarks on this paper were made by several speakers. (See Notes and Queries, below.)

A paper was read by Mr. LOUIS VOSSION, of Philadelphia, on "The Nat-Worship among the Burmese." (This paper will be found printed below.)

Professor MASON expressed a high opinion of the value of the paper, on which remarks were made by others of those present.

Dr. FRANZ BOAS, of Worcester, Mass., made a communication on "The Dissemination of Tales among the Natives of North America." (This paper will be found printed below.)

The Treasurer of the Society, Mr. HENRY PHILLIPS, JR., having offered his resignation, in consequence of engagements incompatible with serving in such capacity, Dr. JOHN H. HINTON, of New York, was elected Treasurer, to serve for the unexpired remainder of the term of five years (dating from 1889).

At the evening session, Mr. WILLIAM WELLS NEWELL, of Cambridge, Mass., presented an account of "The Practice of Conjuring Noxious Animals as surviving in the Folk-Lore of New England."

Prof. DANIEL S. MARTIN, of New York, read a communication entitled "Survival of Superstitions among the Enlightened."

Dr. H. C. BOLTON, of New York, gave an account, illustrated by projections of original photographs, of "Some Hawaiian Pastimes." (The remarks made by Dr. Bolton will be found printed below.)

Dr. JOHN S. NEWBERRY exhibited lantern slides relating to a proposed paper on the ancient history of American civilization, the reading of which was prevented by the lateness of the hour.

At 10.30 P. M. the meeting adjourned to reassemble on Saturday, at 10 A. M.

The President mentioned the meeting of the International Folk-Lore Congress, which it is proposed to hold in London, about September 20, 1891, and where it is hoped that a representation from America may be present.

He also announced that, in accordance with a vote of the Council, the price of the Journal to subscribers who were not members of the Society would henceforth be fixed at \$4.00 per annum, instead of \$3.00 as at present; an exception, however, would be made in the case of libraries and societies, which would be allowed to subscribe, through the publishers, on the same terms as hitherto.

The first paper read was by Prof. THOMAS WILSON, of Washington, the subject being "The Amulet Collection of Professor Belucci, Florence, Italy, and how it came to be made."

Remarks on this paper were made by Messrs. H. C. BOLTON and MONCURE D. CONWAY.

Mr. MONCURE D. CONWAY stated, with reference to the use of saints' images on medals for fits, that in some parts of Protestant England, where saints' charms would be too "papistical," silver coins were substituted; and these, in Norfolkshire, are contributed by the friends of the sufferer, and fused into a ring, which is worn for fits. In colonial America, the silver changed to prosaic iron. An iron ring was ineffectually placed on Patsy Custis, George Washington's adopted daughter, when she suffered from fits, at Mount Vernon.

Rev. J. OWEN DORSEY read a paper on "Siouan Cults." (This article will be printed by the Bureau of Ethnology.)

Remarks were made by Dr. BRINTON and Miss FLETCHER.

Mr. CHARLES F. COX, of New York, read a paper on "Faith Healing during the Sixteenth and Seventeenth Centuries," of which the following is an abstract:—

There is no absolutely new form that superstition can assume. It long ago passed its highest point of evolution, so that species of this genus do not now originate. Such varieties as occasionally seem to arise anew and flourish for a while are merely reappearances of the ancient stock, greatly weakened in character and with a decidedly reversionary tendency.

In illustration of this fact, it is the purpose of this paper to bring together, in brief summary, the historical evidence that manias, similar to the recent craze for mind-cures, faith-cures, and "Christian science," were prevalent during the sixteenth and seventeenth centuries, more particularly in England.

This state of things was due more to Paracelsus than to any other one person, though he himself was a product of the supernaturalism of the times, and in his character epitomized the spirit of the age. The mystical element which he introduced into the practice of medicine continued to dominate the profession for nearly two hundred years.

Although he is generally regarded as the originator of the whole system of chemical medicine, he taught that both vegetable and mineral preparations were to be used largely as means for the awakening and directing of the curative power of faith. For the same purpose he made common use of amulets, philters, and magical salves. He is credited with the invention of the "*sympathetical ointment*," which was employed as a cure for wounds by applying it to the weapon which had caused the hurt, instead of to the wound itself.

His teaching and practice were adopted and advocated, fifty years after his death, by Van Helmont in Brussels, and Fludd in London. Spirited controversies arose as to whether the magical ointment operated beyond the presence of the patient and without his cognizance, and whether it acted by natural or by supernatural influence. The weight of opinion was in favor of what is now called "absent treatment," and on the side of a natural operation directed by the beneficent Creator. But a contest was long waged over the purity of doctrine held by the different branches of the Paracelsian school, one charging another with having corrupted the master's teaching and with transmitting a spurious practice. One of the ingredients in the "weapon salve" was moss grown upon a human skull, and the question which divided the schools was whether the moss was to be taken only from the skulls of hanged persons, or whether that from the skulls of those slain or broken on a wheel was equally commendable.

After a while the philosophy of the subject underwent so great a change that a simple, dry, inorganic powder took the place of the complex unguent of animal substances. Thus came about the celebrated "*Power of Sympathy*," concerning which Sir Kenelm Digby delivered his "Discourse in a Solemn Assembly at Montpellier," in 1657, and in support of which he related many remarkable cases of miraculous cures. The "weapon salve" was applied to the instrument which caused the injury, but the "*Power of Sympathy*," which appears to have been common green vitriol, exerted its beneficial effect through contact with anything containing blood of the injured person, as, for example, a portion of his stained clothing. According to Digby's narrative, however, there is abundant evidence that the patient knew of the mode of treatment and of its progress, and that mental suggestion was a necessary element in the cure.

The avidity with which the sympathetic powder was sought after by all classes of people was merely one of the signs of the times. Every sort of mysterious curing was in vogue, and the regular practice of medicine was in danger of being supplanted and exterminated. With the faith-healers, all pretence of physical agency was then dropped, and even the simple solution of vitriol gave way to the laying-on of hands and stroking.



The sovereigns of England had for centuries been accustomed occasionally to apply a supposed remedial influence through the touch of the royal hand. But now the mania for supernaturalism laid its irresistible grasp upon the king himself, and forced him into an extensive and elaborate conduct of the business usually given over to the professional physicians. An imposing function was carried out at stated intervals, at which crowds of eager invalids, whose expectations of relief had been raised to fever-heat by previous examinations and registrations, were admitted to the presence of his majesty and the chief officers of state, and, after taking part in a solemn religious service, especially appointed for such occasions, and conducted by the court chaplains, were severally presented to the king by his attending surgeons, and, kneeling, received not only his healing touch upon the affected part, but also a golden amulet strung upon a silk ribbon, which was hung about the recipient's neck. In this way, Charles II., during twenty-two years, bestowed his beneficent influence upon 92,107 of his unfortunate subjects.

Of course, cures were effected. In fact, Dr. John Browne, "one of his Majestie's Chirurgeons in Ordinary," who took part in these imposing ceremonies, and who has left an intensely interesting account of the whole matter, declares: "I do humbly presume to assert that more Souls have been Healed by His Majestie's Sacred Hand in one Year, than have ever been cured by all the Physicians and Chirurgeons of his three Kingdoms ever since his happy Restoration."

Prof. J. WALTER FEWKES, of Boston, Mass., gave an account of certain Zuñi dances, as lately observed by himself. (This will be printed as a separate paper in connection with the work of the Hemenway Exploring Expedition.)

Dr. FREDERICK STARR, of New York, read a paper on the "Folk-Lore of Stone Implements." (A part of this paper will be found printed below.)

On this paper Mr. A. F. Chamberlain remarked as follows:—

The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother, who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.<sup>1</sup> A somewhat similar legend is said to be current among the Iroquois and Cherokees.

<sup>1</sup> A. J. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

In a Passamaquoddy myth related by Leland,<sup>1</sup> we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"<sup>2</sup> tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint, nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are, doubtless, other stories of a similar kind, which would be not less interesting.

A paper was offered by Mr. L. E. CHITTENDEN, of New York, "On an Early Superstition of the Champlain Valley." (See Notes and Queries, below.)

A paper, which will be printed below, was offered by Rev. W. M. BEAUCHAMP, D. D., of Baldwinsville, N. Y., on "Hiawatha."

A communication was presented from Mr. CHARLES G. LELAND, now of London, England, on "A Tuscan Witch Song."

Mr. LELAND related how, four years since, he had discovered in Florence, Italy, a large amount of witch-lore derived from the district known as Toscana Romagna. Among the persons who had acted as his informants was a fortune-teller, from whom he had subsequently obtained a great number of magical cures, spells, stories, and songs. Among these he had found many formulas recorded by Marcellus Burdigalensis, a writer of the fifth century. He had also been able to make a large and varied collection of poems relating to witchcraft and sorcery, an example of which he gave. (See Notes and Queries, below.)

After a resolution of thanks to the President and Trustees of Columbia College, and to the members of the Society living in New York, the Society accepted the invitation of the Anthropological Society of Washington, and adjourned to meet in that city in 1891.

<sup>1</sup> *Algonquin Legends of New England*, p. 265.

<sup>2</sup> *Trans. Oneida Hist. Soc.*, 1887-1889, p. 135.



DISSEMINATION OF TALES AMONG THE NATIVES  
OF NORTH AMERICA.

THE study of the folk-lore of the Old World has proved the fact that dissemination of tales was almost unlimited. They were carried from east to west, and from south to north, from books to the folk, and from the folk to books. Since this fact has become understood, the explanation of tales does not seem so simple and easy a matter as it formerly appeared to be.

We will apply this experience to the folk-lore and mythologies of the New World, and we shall find that certain well-defined features are common to the folk-lore of many tribes. This will lead us to the conclusion that diffusion of tales was just as frequent and just as widespread in America as it has been in the Old World.

But in attempting a study of the diffusion of tales in America we are deprived of the valuable literary means which are at our disposal in carrying on similar researches on the folk-lore of the Old World. With few exceptions, only the present folk-lore of each tribe is known to us. We are not acquainted with its growth and development. Therefore the only method open to us is that of comparison. This method, however, is beset with many difficulties. There exist certain features of tales and myths that are well-nigh universal. The ideas underlying them seem to suggest themselves easily to the mind of primitive man, and it is considered probable that they originated independently in regions widely apart. To exemplify: The tale of the man swallowed by the fish, or by some other animal, which has been treated by Dr. E. B. Tylor ("Early History of Mankind," p. 345; "Primitive Culture," vol. i. p. 328), is so simple that we may doubt whether it is due to dissemination. The German child tells of Tom Thumb swallowed by the cow; the Ojibway, of Nanabozhoo swallowed by the fish; the negro of the Bahamas, according to Dr. Edwards, of the rabbit swallowed by the cow; the Hindoo, of the prince swallowed by the whale; the Bible, of the prophet Jonah; the Micronesian, of two men inclosed in a bamboo and sent adrift. Are these stories of independent origin, or have they been derived from one source? This vexed question will embarrass us in all our studies on the folk-lore of primitive people.

Then, we may ask, is there no criterion which we may use for deciding the question whether a tale is of independent origin, or whether its occurrence at a certain place is due to diffusion? I believe we may safely assume that, wherever a story which consists of the same combination of several elements is found in two regions, we

must conclude that its occurrence in both is due to diffusion. The more complex the story is, which the countries under consideration have in common, the more this conclusion will be justified. I will give an example which will make this clearer. Petitot ("Traditions Indiennes du Canada Nord-ouest," p. 311) tells a story of the Dog-Rib Indians of Great Slave Lake: A woman was married to a dog and bore six pups. She was deserted by her tribe, and went out daily procuring food for her family. When she returned she found tracks of children around her lodge, but did not see any one besides her pups. Finally she discovered from a hiding-place that the dogs threw off their skins as soon as she left them. She surprised them, took away the skins, and the dogs became children, — a number of boys and one girl. These became the ancestors of the Dog-Rib Indians. We may analyze this story as follows: 1. A woman mated with a dog. 2. Bears pups. 3. Deserted by her tribe. 4. Sees tracks of children. 5. Surprises them. 6. Takes their skins. 7. They become a number of boys and one girl. 8. They become the ancestors of a tribe of Indians. These eight elements have been combined into a story in the same way on Vancouver Island, where a tribe of Indians derives its origin from dogs. The single "elements" of this tale occur in other combinations in other tales. The elements may have arisen independently in various places, but the sameness of their combination proves most conclusively that the whole combination, that is, the story, has been carried from Arctic America to Vancouver Island, or *vice versa*.

It is, however, necessary to apply this method judiciously, and the logical connection of what I have called "elements" must be taken into account. A single element may consist of a number of incidents which are very closely connected and still form one idea. There is, for instance, an Aino tale of a rascal who, on account of his numerous misdeeds, was put into a mat to be thrown into a river. He induced the carriers to go to look for a treasure which he claimed to possess, and meanwhile induced an old blind man to take his place by promising him that his eyes would be opened. Then the old man was thrown into the river, and the rascal took possession of his property. We find this identical tale in Anderson's fairy tales, and are also reminded of Sir John Falstaff. While it is quite probable that these tales have a common root, still they are so consistent in themselves that the same idea might have arisen independently on several occasions. In cases like this we have to look for corroborating evidence.

This may be found either in an increase of the number of analogous tales, or in their geographical distribution. Whenever we find a tale spread over a continuous area, we must assume that it spread

over this territory from a single centre. If, besides this, we should know that it does not occur outside the limits of this territory, our conclusion will be considerably strengthened. This argument will be justified even should our tale be a very simple one. Should it be complex, both our first and second methods may be applied, and our conclusion will be the more firmly established.

I will give an example of this kind. Around the Great Lakes we find a deluge legend: A number of animals escaped in a canoe or on a raft, and several of them dived to the bottom of the water in order to bring up the land. The first attempts were in vain, but finally the muskrat succeeded in bringing up a little mud, which was expanded by magic and formed the earth. Petitot recorded several versions of this tale from the Mackenzie Basin. It is known to the various branches of the Ojibway and to the Ottawa. Mr. Dorsey recorded it among tribes of the Siouan stock, and kindly sent me an Iowa myth, related by the Rev. W. Hamilton, which belongs to the same group. On the Atlantic coast the legend has been recorded by Zeisberger, who obtained it from the Delawares, and Mr. Mooney heard it told by the Cherokees in a slightly varied form.

They say that in the beginning all animals were up above, and that there was nothing below but a wide expanse of water. Finally, a small water-beetle and the water-spider came down from above, and, diving to the bottom of the water, brought up some mud, from which the earth was made. The buzzard flew down while the land was still soft, and by the flapping of its wings made the mountains. The Iroquois have a closely related myth, according to which a woman fell down from heaven into the boundless waters. A turtle arose from the flood, and she rested on her back until an animal brought up some mud, from which the earth was formed. I have not found any version of this legend from New England or the Atlantic Provinces of Canada, although the incident of the turtle forming the earth occurs. We do not find any trace of this legend in the South, but on turning to the Pacific coast we find it recorded in three different places. The Yocut in California say that at a time when the earth was covered with water there existed a hawk, a crow, and a duck. The latter, after diving to the bottom and bringing up a beakful of mud, died. Whereupon the crow and the hawk took each one half of the mud, and set to work to make the mountains. This tale resembles in some respects the Cherokee tale. Farther north I found the tale of the muskrat bringing up the mud among the Molalla, the Chinook, and the Bilqula, while all around these places it is unknown. As, besides, these are the places where intercourse with the interior takes place, we must conclude that the tale has been carried to the coast from the interior. Thus we obtain the



result that the tale of the bringing up of the earth from the bottom of the water is told all over an enormous area, embracing the Mackenzie Basin, the watershed of the Great Lakes, the Middle and South Atlantic coasts, and a few isolated spots on the Pacific coast which it reached overflowing over the mountain passes.

We will now once more take up the legend of the woman and her pups. I mentioned that two almost identical versions are known to exist, one from Great Slave Lake, the other from Vancouver's Island. The legend is found in many other places. On the Pacific coast it extends from southern Oregon to southern Alaska, but in the north and south slight variations are found. Petitot recorded a somewhat similar tale among the Hare Indians of Great Bear Lake, so that we find it to occupy a continuous area from the Mackenzie to the Pacific coast, with the exception of the interior of Alaska. Among the Eskimo of Greenland and of Hudson Bay we find a legend which closely resembles the one we are considering here. A woman married a dog and had ten pups. She was deserted by her father, who killed the dog. Five of her children she sent inland, where they became the ancestors of a tribe who are half dog, half man. The other five she sent across the ocean, where they became the ancestors of the Europeans. The Greenland version varies slightly from the one given here, but is identical with it in all its main features. Fragments of the same story have been recorded by Mr. James Murdoch at Point Barrow. We may analyze this tale as follows: 1. A woman married a dog. 2. She had pups. 3. Was deserted by her father. 4. The pups became ancestors of a tribe. Here we have four of the elements of our first story combined in the same way and forming a new story. Besides this, the geographical distribution of the two tales is such that they are told in a continuous area. From these two facts we conclude that they must have been derived from the same source. The legend of the half-human beings with dog legs forms an important element in Eskimo lore, and according to Petitot is also found among the Loucheux and Hare Indians. This increases the sweep of our story to that part of North America lying northwest of a line drawn from southern Oregon to Cape Farewell, the southernmost point of Greenland. It is worth remarking that in Baffinland the mother of the dogs is, at the same time, the most important deity of the Eskimo. These arguments hardly need being strengthened.

We may find, however, additional reasons for our opinion in the fact that there are other stories common to Greenland and Oregon. One of the most remarkable among these is the story of the man who recovered his eyesight. The tale runs about as follows: A boy lost his eyesight, and ever since that time his mother let him

starve. His sister, who loved him dearly, fed him whenever she was able to do so. One day a bear attacked their hut, and the mother gave the boy his bow and arrow, levelled it, and the boy shot the bear. His flesh served the mother and sister for food all through the winter, while she had told the boy that he had missed the bear and that it had made its escape. In spring a wild goose flew over the hut and asked the boy to follow it. The bird took the boy to a pond, dived with him several times, and thus restored his eyesight. The boy then took revenge on his mother. I recorded this story once on the shores of Baffin Bay, once in Rivers Inlet in British Columbia. Rink tells the same story from Greenland. Here we have an excellent example of a very complex story in two widely separated regions. We cannot doubt for a moment that it is actually the same story which is told by the Eskimo and by the Indian. Besides this story there are quite a number of others which are common to the Eskimo and to tribes of the North Pacific coast.

From these facts we conclude that diffusion of tales between the Eskimo and the Indian tribes of the western half of our continent has been quite extensive. On the other hand, notwithstanding many assertions to the contrary, there are hardly any close relations between the tales of the Algonquin and the Eskimo. In Leland's collection of New England tales, for instance, I found only one or possibly two elements that belong to Eskimo lore, — the capture of a bathing girl by taking away her clothing, and the killing of birds which were enticed to come into a lodge. Both of these appear, however, in combinations which differ entirely from those in which they occur in the Eskimo tales.

There are, however, very close relations between the tales of the Algonquin and those of the Pacific coast. I will select one of the most striking examples. Leland, in his collection of Algonquin legends (p. 145), tells of two sisters who slept in a forest, and, on seeing stars, wished them to become their husbands. On the following morning they found themselves in heaven, one the wife of a man with beautiful eyes, the other the wife of a man with red twinkling eyes, — both the stars whom they had desired for their husbands. Then they peeped down through a hole in the ground and perceived the earth, to which they eventually returned. This abstract may stand for another story which I collected at Victoria, B. C. There are quite a number of other Algonquin tales which are found also on the Pacific coast. I select some more examples from Leland's book because the distance between the tribes he studied and those of the Pacific coast is the greatest. He tells of the rabbit which tried to rival in a variety of ways a number of animals. The same tales are told of Hiawatha and Nanabozhoo; in Alaska they are told of the

raven. In a Passamaquoddy legend it is stated (Leland, *op. cit.*, p. 38) that a witch asked a man to free her from vermin which consisted of toads and porcupines. When she asked the man to crush the poisonous vermin he deceived her by crushing cranberries which he had brought along instead. I collected the same tale in a number of places on the North Pacific coast.

This series of complex stories from the extreme east and the extreme west of our continent leaves no doubt that each originated at one point.

The end of the story of the women who were married to stars differs somewhat in New England and on the Pacific coast. In the East the stars permit the women to return, while in the West they find the possibility of return by digging roots contrary to the commands of their husbands. In doing so they make a hole through the sky and see the earth. They then make a rope, which they fasten to their spades and let themselves down.

We find the same incident in a story which Mr. A. S. Gatschet collected among the Kiowa. In the creation legend of this tribe, it is told that a woman was taken up to the sky. The analysis of the two legends reveals the following series of identical incidents: 1. A woman taken up to the sky. 2. Is forbidden to dig certain roots. 3. She disobeys her husband, and discovers a hole through which she can see the world. 4. She secretly makes a rope and lets herself down. In this case we may apply our first principle, and conclude that the tale in this form must have sprung from one centre. This conclusion is strengthened by the fact that the rest of the Kiowa legend coincides with another tale from the Northwest coast, which is also a creation legend. The Kiowa tale continues telling how the son of the sun fed upon his mother's body. Then an old woman captured him by making arrows and a ball (which is used as a target) for him and inducing him to steal them. I have recorded this tale among the Tsimshian at the northern boundary of British Columbia.

The comparisons which we have made show that each group of legends has its peculiar province, and covers a certain portion of our continent. We found a number of tales common to the North Pacific and the Arctic coasts. Another series we found common to the territory between the North Atlantic and Middle Pacific coasts. The Kiowa tale and the Northwestern tale indicate a third group which seems to extend along the Rocky Mountains. I will not lay too much stress upon the last fact, as the province of these tales needs to be better defined. It appears however, clearly, that tales, and connected with it, we may add, other cultural elements, have spread from one centre over the Arctic and North Pacific



coasts, while there is hardly anything in common to the Eskimo and Algonquin. These facts strengthen our view that the Eskimo, before descending to the Arctic coast, inhabited the Mackenzie Basin, and were driven northward by the Athapaskans. We must also assume that a certain cultural centre corresponds to our second province of legends.

We will finally compare some American myths with such of the Old World, but we shall confine ourselves to those to which our first principle may be applied. I have found a series of complicated tales which are common to both. One of the most remarkable is the story of the cannibal witch who pursued children. Castrén (*"Ethnologische Vorlesungen,"* p. 165) has recorded the following Samoyede fairy tale: Two sisters escaped a cannibal witch who pursued them. One of the girls threw a whetstone over her shoulder. It was transformed into a cañon, and stopped the pursuit of the witch. Eventually the latter crossed it, and when she almost reached the sisters, the elder threw a flint over her shoulder, which was transformed into a mountain and stopped her. Finally the girl threw a comb behind her, which was transformed into a thicket. On the North Pacific coast we find the identical story, the child throwing three objects over its shoulders, — a whetstone which became a mountain, a bottle of oil which became a lake, and a comb which became a thicket.

Among a series of Aino tales published by Basil Hall Chamberlain I find four or five (*"Folk-Lore Journal,"* 1888, p. 1 ff. Nos. 6, 21, 27, 33, 36) which have very close analoga on the North Pacific coast.

Another very curious coincidence is found between a myth from the Pelew Islands and several from the North Pacific coast. J. Kubary (in *"A. Bastian. Allerlei aus Volks- und Menschenkunde,"* i. p. 59 ff.) tells the following: A young man had lost his fish-hook, the line having been broken by a fish. He dived after him, and, on reaching the bottom of the sea, reached a pond, at which he sat down. A girl came out of a house to fetch some water for a sick woman. He was called in and cured her, while all her friends did not know what ailed her. In British Columbia we find the same story, an arrow being substituted for the hook, a land animal for the fish. There are a number of other remarkable coincidences in this tale with American tales from the Pacific coast. It is said, for instance, that a man owned a wonderful lamp, consisting of two mother-of-pearl shells, which they kept hidden, and which was finally taken away by a boy, exactly as the sun was stolen by the raven in Alaska.

It is true that comparisons ought to be restricted to two well-defined groups of people; coincidences among the tales of one

people and a great variety of others have little value. Still, diffusion has taken place all along the east and north sides of Asia. Setting aside the similarity of the Northwest American tales with those from Micronesia, I believe the facts justify the conclusion that transmission of tales between Asia and America has actually taken place, and, what is more remarkable, that the main points of coincidence are not found around Behring Strait, but farther south; so that it would appear that diffusion of tales, if it took place along the coast line, was previous to the arrival of the Eskimo in Alaska. I admit, however, that these conclusions are largely conjectural, and need corroboration from collections from eastern Asia and from Alaska, which, however, unfortunately do not exist.

I hope these brief notes will show that our method promises good results in the study of the history of folk-lore.

It is particularly important to emphasize the fact that our comparison proves many creation myths to be of complex growth, in so far as their elements occur variously combined in various regions. This makes it probable that many elements have been embodied ready-made in the myths, and that they have never had any meaning, at least not among the tribes in whose possession we find them. Therefore they cannot be explained as symbolizing or anthropomorphizing natural phenomena; neither can we assume that the etymologies of the names of the heroes or deities give a clue to their actual meaning, because there never was such a meaning. We understand that for an explanation of myths we need, first of all, a careful study of their component parts, and of their mode of dissemination, which must be followed by a study of the psychology of dissemination and amalgamation. Only after these have been done we shall be able to attack the problem of an explanation of myths with the hope of success.

*Franz Boas.*



SOME HAWAIIAN PASTIMES.<sup>1</sup>

THE pleasure-loving Hawaiian aborigines, still passionately devoted to flowers, music, and dancing, formerly practised a variety of athletic sports and games peculiar in part to their isolated community. Under the enervating influences of civilization the people now neglect the dashing sports of their ancestors, and have adopted in their stead modern games, such as cards, dice, etc., with which they satisfy their love of gambling with less physical exertion. The pastimes of the natives naturally fall under three heads, athletic sports, aquatic sports, and games. Mr. James Jackson Jarves, the historian, who lived on the island from 1837 to 1840, enumerates nearly a score of sports, that we group as stated :—

**ATHLETIC SPORTS:** *Moku-moku*, boxing, a favorite national game sometimes attended by fatal results ; the more freely blood flowed in combat the greater the delight of the spectators ; in this respect emulating the features of a modern prize-fight.

*Hakooahu*, wrestling, *Loulou*, a trial of strength by hooking the fingers, and *Uma*, a trial of the strength of the arms, are associated sports.

*Foot-races* were common ; the king's messengers are said to have attained great speed, making the circuit of Hawaii, about three hundred miles over a very bad road, in eight or nine days. Their pace was a dog-trot, but in the light of modern six-day go-as-you-please exhibitions, their performance was not remarkable.

*Pahe*, throwing or rather glancing heavy darts two to five feet in length along a level place, carefully prepared for the purpose.

*Ulu-maika* was a species of bowling in which stone disks with flat sides were rolled on the ground to reach a given mark. These stones resemble those used by the American Indians for *chunke*, a somewhat similar game. They were highly polished, and about the size of two fists ; specimens are now preserved as curiosities by the residents, and a furrow on gently sloping ground leading to a level expanse was pointed out to me as a spot where the bowling had been practised. Mr. Arthur C. Alexander, of Honolulu, informs me that this game has not been played for at least a generation. In the neighborhood of one of the courses on Molokai he found, some years ago, a score or more of the disks, whole and broken, some of which were beautifully made.

**AQUATIC SPORTS.** Inhabiting islands in such a latitude that the

<sup>1</sup> Illustrated with projections of original photographs ; read at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

ocean is agreeably warm throughout the year, and depending in some measure on fish for their food, it is not surprising that the Hawaiians acquired extraordinary skill in canoeing, swimming, diving, and surf-riding, the latter sport being peculiar to the Pacific Islanders. At least four varieties of these aquatic sports bore distinctive names :

*Kulakulai*, wrestling in the sea ;

*Honuhonu*, swimming with the hands only, the feet being interlocked ;

*Lelekawa*, leaping from lofty cliffs into the sea, a sport still in vogue, and one in which children of foreign-born residents early become expert ; and

*Hee-nalu*, or surf-riding, to which we shall again refer.

GAMES. *Puhenehene* ; this game consisted in concealing a small stone in one of five loose bundles of cloth, and in full gaze of all watching, yet so adroitly as to deceive them. As all games were more or less associated with gambling, these simple-minded Kanakas would seem to have discovered independently thimble-rigging tricks of their civilized contemporaries.

*Konane*, an intricate game of draughts, played with colored stones upon a flat stone ruled with a large number of squares.

*Lelekoali*, rope-swinging ; *Ume*, *Kilu*, and *Papuhene*, games of an impure nature ; sliding down steep hills on smooth boards ; and the ever favorite dancing complete the list. (Jarves, "History of the Hawaiian or Sandwich Islands." Boston, 1843. 8vo.)

On the fertile island of Kauai, at the northwest end of the group, one which is less visited by tourists than some others, a unique pastime was until recently carried on at rare intervals of time, that replaced the pyrotechnical displays of other nations. On the northwest coast of Kauai precipitous cliffs rise abruptly from the sea to a height of one thousand to two thousand feet (*Pali*), and from these giddy heights the ingenious and beautiful display of floating firebrands took place. An eye-witness (Mrs. Francis Sinclair) thus describes the scene : —

On dark, moonless nights, upon certain points of these precipices, — where a stone would drop sheer into the sea, — the operator takes his stand with a supply of *papala* sticks (a light and porous indigenous wood), and, igniting one, launches it into space. The buoyancy of the wood, and the action of the wind sweeping up the face of the cliffs, cause the burning branch to float in mid-air, rising or falling according to the force of the wind, sometimes darting far seaward, and again drifting towards the land. Firebrand follows firebrand, until, to the spectators who enjoy the scene in canoes upon the ocean hundreds of feet below, the heavens appear ablaze with great shooting stars, rising and falling, crossing and recrossing each

other in a weird manner. So the display continues until the firebrands are consumed, or a lull in the wind permits them to descend slowly and gracefully into the sea.

The *Papala* tree (*Charpentiera ovata*) attains the height of about twenty feet, and grows only upon the highlands from two to three thousand feet above the sea. When in full bloom it has a very peculiar and graceful appearance, reminding one of the most delicate seaweed. The wood is very light and porous, and, being easily ignited, has been chosen by the natives for their grand and original pyrotechnics. (Mrs. Francis Sinclair, Jr., "Indigenous Flowers of the Hawaiian Islands." London, 1885. 4to. Plates. Cf. Hillebrand's "Flora of the Hawaiian Islands.")

While a guest of Mr. George S. Gay, on the little island of Niihau, I enjoyed opportunities of learning several points of folk-lore interest. This islet of the Pacific is about twenty-two miles long, varies in width from four to eight miles, and embraces, approximately, seventy thousand acres. The natives residing here now number less than one hundred, and their isolation has preserved them from the evils attendant upon civilization, especially that variety of civilization introduced by sailors at every seaport of the world. The inhabitants, however, have not been exempt from the decadence in numbers which is rapidly de-Hawaiianizing the kingdom; for, at the census of 1832, they numbered over one thousand. The circumstance that, for twenty-five years, the entire island has been owned by a single family of Scotch origin, engaged in sheep-raising, and who have had the welfare of the natives at heart, especially in limiting the supply of alcoholic liquors, has further tended to preserve them from obvious evils. A sort of patriarchal life exists on Niihau; the only white family residing there receives tribute from the natives, who supply at stated times and in their courses fish, cocoanuts, sweet potatoes, and a certain amount of labor.

Here I witnessed, by the courtesy of Mr. Gay, the sport of surf-riding, once so universally popular, and now but little seen. Six stalwart men, by previous appointment, assembled on the beach of a small cove, bearing with them their precious surf-boards, and accompanied by many women and a few children, all eager to see the strangers, and mildly interested in the sport. After standing for their photograph, the men removed all their garments, retaining only the *malo*, or loin-cloth, and walked into the sea, dragging or pushing their surf-boards as they reached deeper water.

These surf-boards, in Hawaiian "wave-sliding-boards" (*Papa-henalu*), are made from the wood of the *viriviri* (*Erythrina corallodendrum*), or bread-fruit tree; they are eight or nine feet long, fifteen to twenty inches wide, rather thin, rounded at each end, and care-



fully smoothed. The boards are sometimes stained black, are frequently rubbed with cocoanut oil, and are preserved with great solicitude, sometimes wrapped in cloths. Children use smaller boards.

Plunging through the nearer surf, the natives reached the outer line of breakers, and watching their opportunity they lay flat upon the board (the more expert kneeled), and, just as a high billow was about to break over them, pushed landward in front of the combers. The waves rushing in were apparently always on the point of submerging the rider; but, unless some mishap occurred, they drove him forward with rapidity on to the beach, or into shallow water. At the time of the exhibition, the surf was very moderate, and the natives soon tired of the dull sport; but in a high surf it is, of course, exciting, and demands much skill born of experience.

As commonly described in the writings of travellers, an erroneous impression is conveyed, at least to my mind, as to the position which the rider occupies with respect to the combing wave.<sup>1</sup> Some pictures, too, represent the surf-riders on the seaward slope of the wave, in positions which are incompatible with the results. I photographed the men of Niihau before they entered the water, while surf-riding, and after they came out. The second view shows plainly the positions taken, although the figures are distant and consequently small. (Photographs exhibited.)

A few days later, on another beach, I was initiated in the mysteries of surf-riding by my host, who is himself quite expert; and while I cannot boast of much success, I at least learned the principle, and believe that practice is only needed to gain a measure of skill. For persons accustomed to bathing in surf, the process is far less difficult than usually represented.

The Pacific Ocean bordering the Hawaiian Islands is well stocked with fish, and the natives depend on them for the nitrogenous food needed to supplement the starchy *poi*. On Niihau they fish for squid with two strong hooks (formerly made of bone, now of English manufacture), attached to a line that is weighted in a peculiar fashion. The hooks are fastened between a spotted cowry shell (*cypræa*) and a hemispherical mass of granular olivine (grooved on the convex surface to secure the line). The stones are about the size and shape of a half-orange; the material<sup>2</sup> is sought by the men

<sup>1</sup> Jarves speaks of the men as "boldly mounting the loftiest wave, and, borne upon its crest, rushing with the speed of a racehorse towards the shore." Miss Bird says they "keep just at the top of the curl, but always apparently coming down hill with a slanting motion." Miss Gordon Cumming writes of the man "poised on the rushing wave." The engraving in Nordhoff's *Northern California, Oregon, and the Sandwich Islands*, page 51, shows the surf-riders on the seaward slope of the waves, in which position they could not advance.

<sup>2</sup> Olivine is a common constituent of certain lavas, but this material is quite

of Niihau on the neighboring tiny island of Kaula, which is occasionally visited for the purpose of collecting a supply. The Hawaiians believe that the shell and the green stone attract the squid, and is necessary to their capture; certain specimens of the stone are regarded as very choice and are highly treasured. They also have the superstition that the stones lose their charm if you cook a squid caught with a given stone, and to injure an enemy the native tries to steal a piece of a squid caught by him, and by cooking it to deprive the fishing-stone of its virtue. Squid-fishing is commonly practised on all the islands, but the use of olivine and cypræa shell is peculiar to Niihau. The natives eat the squid both raw and cooked. It is also dried for future consumption.

A traveller in the tropics is prepared for the bountiful resources of nature that makes it possible to sustain life with a minimum of artifice and exertion, but I confess to surprise at learning that even children's marbles grow on shrubs. I saw boys playing with the hard, almost perfectly spherical seeds of the *Kakalaioa* plant (*Cæsalpinia bonducella*, Flem.<sup>1</sup>). The name of the plant signifies thorny, and is singularly appropriate; it grows in rocky places in the lowlands. The seed pods, which grow on long stalks, are thickly covered with sharp spines something like a chestnut burr. They are first green, then brown, and when ripe almost black, and grow in bunches of eight to thirteen. Each pod has one or two seeds, stony hard and of lead color. The seeds, when dried, are very tough, and, shaken in a bag, rattle with a metallic sound much like true marbles. The game, of course, is a foreign importation, and, so far as I could ascertain, is not protected by a high tariff.

Before leaving the interesting island of Niihau, and bidding my kind hosts "*Aloha*," I visited the sonorous sand-dunes at Kaluakahua. My study of musical sand is recorded elsewhere; here I would only make brief mention of a superstition connected with it. The Hawaiians say that the sounds produced when the sand slides down the steep dunes are caused by *uhane*, spirits, who grumble at being disturbed. These sandhills are used by the natives for interments, as bleached and well-preserved skeletons and skulls still evidence.

peculiar, consisting of a mass of olivine intermingled with a little pyroxene. My friend, Mr. Arnold Hague, of the United States Geological Survey, says of the specimen: "I think there is no doubt that it occurs as a dike in basaltic rock; it is quite interesting, as such very basic dikes are somewhat rare. The brilliant green color is probably what makes it so attractive to the natives, and if it has any virtue in aiding them to catch fish, it probably comes from the same brilliancy in color."

<sup>1</sup> This is officinal in the Indian pharmacopœia, being used in the treatment of malarial fevers. See article by Dr. H. H. Rusby in *Druggists' Bulletin*, New York, October, 1889. Cf. Hillebrand's *Flora*.

I have previously pointed out in this Journal (vol. ii. p. 227), that the Bedouins of the Desert of Sinai attribute the same natural phenomenon to the *Nagous* or wooden gong of a buried monastery. Permit a short digression in order to record in this connection a third superstition attached to musical sandhills and not before published. Such dunes occur near the southern end of the Peninsula of Lower California, and the Mexicans relate the following legend: Many centuries ago there was a flourishing monastery at this spot, but owing to the wickedness of the monks it was overwhelmed by drifting sand. The monastery bells, however, were not involved in the fall of the monks, having been blessed with due ceremony by high ecclesiastics; hence the sound of these holy bells is still heard at matins and vespers.

This tradition resembles that of the Arabs, but is ingenious in accounting for the overthrow of the monastery and the survival of the music-yielding bells.

I landed at Niihau by the monthly steamer, but I left the island in an open whaleboat, crossing the channel to Kauai. My companion on this voyage had secured at Kaluakahua a very fine skull, with teeth in perfect preservation, and altogether an ethnological treasure. Mr. Gay cautioned him not to let the superstitious boatmen see the skull, lest they should refuse to start on the voyage, and he concealed it in a piece of baggage. The transit from Kii to Waimea is often made in four to six hours, but on this occasion head winds and no wind, strong tides and heavy seas, combined against us, and, though the Kanakas rowed bravely, we spent thirteen and a half weary hours in the little boat. My companion, who suffered terribly from seasickness, now regards the superstition of the Hawaiian sailors as well founded, and vows never to undertake another sea voyage with a skull in his portmanteau!<sup>1</sup>

*H. Carrington Bolton.*

<sup>1</sup> The paper was illustrated by specimens of the Hawaiian disks (chunke-stones), kindly loaned by the Auburn Theological Seminary through Prof. Frederick Starr; of the shell and olivine stone used in fishing; photographs of surf-riders; the seeds used for marbles; and botanical specimens from the Torrey Herbarium, Columbia College.



FOLK-LORE OF STONE TOOLS.<sup>1</sup>

THE curious notions that prevail regarding stone tools the world over are well known to folk-lore students and archæologists. On the subject in America, however, little has as yet been gathered. It is a field which will well repay research by the members of our Society. We may look for such material under three groups:—

## A. Native Lore of Indians.

(1) Ideas respecting the power of Stone Tools.

(2) Notions regarding their origin.

## B. Immigrant Lore of Whites.

(3) Superstitions regarding origin and power.

Our Indians are too near their own Stone Age for a great volume of such notions to have arisen among them. Yet we may see its beginnings.

Stone axes, if ever, are seldom made among the Pueblos of New Mexico at the present day. Nor are they used for their original purpose to any extent. Many are, however, treasured among the people, and looked upon with respect as things that have come down from ancestors. C. Carter Blake says: "I was at a little house called San Nicolas, in the Chontales Hills (the owner of which, Señorita Justa Aragon, was perhaps the only pretty half-breed girl I ever saw), and observed a celt, formed of green diorite, being used to crush maize on the rough quartzose piedra which served as a mill. . . . I had never seen a similar case, and offered the young lady a handsome price for it, but she replied that it had come down from heaven in a thunder-storm, and had been an heirloom amongst her Indian ancestors for many years. It furthermore insured the retention of perpetual virtue to the maiden who should grind maize with it. Under the circumstances I was obliged to abandon the negotiation."

In Emmons' MS. Catalog of his Alaska Collection in the American Museum of Natural History, we find that "such value was placed upon these stone implements in early days that, when the man of the house started out to cut with one, the wife must refrain from all merriment and conduct herself becomingly, lest the instrument break."

No. 169 in Emmons' Collection was worn as a charm by an old Indian, though he admitted that it had once been an adze. Certain stone knives in the same series had come to be tribal property, and were looked upon with veneration. Mr. Henshaw says that stone

<sup>1</sup> Abstract of a paper read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890, by Prof. Frederick Starr, of New York, N. Y.

plummets are called sorcery stones by the Santa Barbara Indians of California, who say that they are used by medicine men in making rain, curing the sick, and in ceremonies.<sup>1</sup>

Curious notions are already found regarding the origin of stone tools. The California Indians told Mr. Frost that stone arrowheads were "no good," that they were made by the lizards.<sup>2</sup> The Twanas of the Northwest claim that they were made by the wolf before he degenerated to his present form.<sup>3</sup> Mr. De Cost Smith, of our Society, tells me that among the Dakotas it is believed that they are made by spiders, and that an Indian told him he had found one after he drove the spider away!

Of immigrant belief of this kind we *ought* to find much. I know of but two cases. In Porto Rico, stone axes and arrowheads are called *piedras-de-rayo*, — "thunder-stones." I am assured that the belief in the thunderbolt origin of grooved stone axes prevails in Bollinger County, Missouri.

On this paper Mr. A. F. Chamberlain remarked as follows: The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.<sup>4</sup> A somewhat similar legend is said to be current among the Iroquois and Cherokees.

In a Passamaquoddy myth related by Leland,<sup>5</sup> we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"<sup>6</sup> tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are doubtless other stories of a similar kind, which would be not less interesting.

<sup>1</sup> *American Naturalist*, vol. xx. p. 87: Henshaw.

<sup>2</sup> *Ibid.*, vol. xxii. p. 479: Frost.

<sup>3</sup> *Smithsonian Annual Report*, 1878, p. 236: Eels.

<sup>4</sup> A. J. Blackbird: *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

<sup>5</sup> *Algonquin Legends of New England*, p. 265.

<sup>6</sup> *Trans. Oneida Histor. Soc.* 1887-1889, p. 135.



## EXHIBITION OF GEMS USED AS AMULETS, ETC.

At the Annual Meeting of the American Folk-Lore Society, November 28, 1890, Mr. George F. Kunz of New York made an exhibition of certain gems possessing an interest in connection with folk-lore, of which the following is a description.

Star sapphire (asteria,) Ceylon. Light blue sapphire, cut *en cabochon* showing lines of a six-rayed star. In Ceylon these are worn because they are believed to bring good fortune to the wearer and guard him from evil spirits.

Moonstone from Kandy, Ceylon, believed to bring good fortune, and considered holy. These are never sold on any other than cloth of yellow, the sacred color.

Lodestone, a native oxide of iron having magnetic properties. In Europe it was worn for centuries for the power it was supposed to possess, and for the charm it was believed to give the wearer. Large quantities of it are found at Magnet Cove, Arkansas. It is estimated that from one to three tons are annually sold to the negroes of the South, to be used by the voodooes, who employ it as a conjuring stone. In July, 1887, an interesting case was tried in Macon, Georgia, where a negro woman sued a conjurer to recover five dollars which she paid him for a piece of it to serve as a charm to bring back her wandering husband, which it failed to do. As the market value of this stone was only seventy-five cents a pound, the judge ordered the money refunded.

Lodestone (native magnet) worn by the physicians of the fifteenth, sixteenth, seventeenth, and eighteenth centuries.

Tabasheer, bought at the bazaar held at Calcutta, Hindostan, November, 1888; a variety of opal found in the joints of the bamboo, and sold in India for medicinal purposes. This is thought by the writer to have been the snakestone mentioned by Tavernier as possessing the power of neutralizing the bite of the cobra di capello.

Amber circular bead, — very ancient; Cholula, Mexico: believed to be the first noted occurrence of its use as an ornament by the old Mexicans. It was used as an incense in their temples.

Strings of crude amber beads worn by a chief in northern Africa (originally from the Baltic Sea).

Prehistoric beads of garnet, drilled from both sides, — from ancient Bohemian graves.

Small charms made of red and white carnelian, agate, etc., some in the form of rude arrows; found in an ancient Assyrian grave. These are similar in character to those in the Assyrian gallery of the Louvre.

Agate seals, — one containing a Pehlevi inscription, — older than the Persian.

Persian seals, of chalcedony and jasper, not ancient. To every contract is affixed a seal. Nowhere is the use of seals so universal as in Persia, where every mule-driver, or other person who cannot write, carries a seal.

Ancient Assyrian seals, cut in bloodstone, hematite, sard, carnelian, and chalcedony.

Assyrian seals cut in hematite and black slate.

Turquoise talismans, inscribed with inscriptions from the Koran.

Fragment taken from the jade tombstone of Tamerlane, the celebrated Tartar prince, and conqueror of Persia, India, and Egypt. The tombstone is in the mosque Guer Emir at Samarcand. This fragment is from the collection of Dr. Heinrich Fischer. Whoever procured this piece left the remainder of the tombstone for some enterprising American or English collector.

Persian talisman of dark green jade, on which is inscribed the entire first chapter of the Koran.

Mace-head of white jade, said by General Richard Khan (secretary and interpreter of the present Shah of Persia (Nasr-Ed-Din) to have belonged to the great Persian conqueror, Nadir Shah, obtained by him in his loot of India, with other jewels of the treasures of the kings and moguls of Delhi, which were estimated at the time to be worth £32,250,000. This mace-head is decorated in East Indian style, and contained one hundred and sixty-nine precious stones of fair size, which were removed from it and sold by the descendants of Nadir Shah, who now reside at Teheran, Persia, in a destitute condition.

Votive adze of jadeite, Oaxaca, Mexico. Largest archæological jadeite object known. Weight two hundred and twenty-nine and three-tenths ounces troy. This is of especial interest, because there have been cut from the back two pieces, and an attempt has been made to separate a third portion. Jadeite celts were cut into halves and quarters and then ornamented. This cutting was done to extend the material, owing to its scarcity.

Breastplate of jadeite, ornamented with a Maya face ; taken from a tomb near Santa Lucia, Cotzulmaguapa, Guatemala, near the temples and tombs of the ancient kings of Quiche.

Necklace of emerald-green jadeite beads, and one bead of rock crystal, from the valley of Mexico.

Necklace of beads of emerald-green jadeite, amethyst, green moss agate, serpentine, aragonite, marine shells, etc., from San Juan Teotihuacan, Mexico.

Hei-Tiki fetich charm of Maori chiefs, from South Middle Island,

near Massacre Bay, New Zealand, made of the Oceanic variety of jade, with scalloped circular eyes of the haliotis or abalone shell.

Jade Hei-Tiki fetiches or charms, made of the Oceanic variety of jade; in one the eyes look toward the right, and in the other toward the left.

Chinese armlet of jadeite (imperial jade); — the material mined at Mogung, Burma.

Earring, Maori work, — New Zealand, made of the Oceanic variety of jade.

Aztec pendant of bloodstone (green jasper, with red spots), from Mexico; used by the Aztecs and in Spain in the fifteenth and sixteenth centuries to stanch the flow of blood from a wound.

Gold ornament, star-shaped, with raised representation of the whorl of a shell, from Cholula, Mexico.

Labrets — lip ornaments — made of obsidian, from the valley of Mexico.

Fetich from the Pueblo of Santa Domingo, near Wallace Station, New Mexico, made of gypsum, with eyes of turquoise; used by the medicine men of the Pueblo Indians in their ceremonies to induce rain.

String of beads and a small animal fetich, made of marine shells, to which are attached drilled pieces of turquoise and steatite, from an ancient Zuñi grave near Tempe, Arizona.

A rock-crystal tablet, found in an excavation near Cholula, State of Puebla, Mexico, evidently made to represent an inundation (the whole tablet represents the goddess of water), the lines being the water, and the date of the inundation given as occurring in the "year of four flint."

Lip ornaments, one made of beryl, three inches by one and a half inches; and one of aventurine quartz, worn in the lower lip by the Botacudo Indians of Brazil, Calhau, Brazil, South America.

*George Frederick Kunz.*



## THE DAUGHTER OF THE SUN.

## A LEGEND OF THE TSIMSHIANS OF BRITISH COLUMBIA.

DURING the past summer I was unavoidably detained a week or two at Port Essington, British Columbia, waiting for a steamer to take several others and myself over to Haida Land. While there, I was so fortunate as to glean a few Tsimshian legends from a friend, one of which I shall send you for publication. It is, I believe, known as the "Legend of the Daughter of the Sun," and is as follows:—

The old folks tell us, that long ago there lived among the Tsimshians two brothers, whose wives gave birth, the one to a son, and, about the same time, the other to a daughter. The son of the one was remarkable for his plainness, while the daughter of the other was remarkable for her beauty. When they reached the years of maturity the son of the one fell in love with his cousin, the daughter of the other, who did not return the affection bestowed on her, but to his every request to become his wife gave a refusal. To his earnest entreaties she would say, "Do this for me, and do that; bring me such a thing, and bring me such another, and then I will become your wife." When each request was performed, and he claimed his just reward, she only laughed at him and called him a fool. Tired at length with her repeated refusals, he asked her what she meant by such conduct; he told her how strong and how unchangeable his love was.

"Well," she replied, "if you love me as you say, you will not refuse me one last request." "What is it?" he replied; "I will do it if I can." "Cut your hair close, such as slaves do, then come to me and I will be your wife." As a mark of subjection, it was customary amongst the native tribes on this coast to compel their slaves to wear short hair. So every freeman, who chose to have his hair cut short, was looked upon as no better than a slave, and so continued until it again grew long. Hearing this last request he hesitated, well knowing the consequences; however, after a while he went and had it cut, and presented himself, in order to claim his reward.

When she saw him she said, "You fool! to cut your hair for a woman, and become like a slave; I never shall have one like you for my husband: so go away and bother me no more." This last was the worst cut of all. He left, sad and sorrowful; day after day he wandered aimlessly about, not caring where he went, nor what became of himself. In his wanderings he came to a large house, outside of which he stopped, not caring to make his presence known to the inmates. After a while a woman came outside, who, seeing his

woebegone appearance, asked him what he wanted, and what was the matter with him. To her he told his troubles from beginning to end, withholding not a single item. When he had finished the relation of his troubles she said, "My son, I knew all thy past life before you told me. Thou hast told thy story truly, and withheld nothing from me. By thy doing so I will help thee along, which I could not have done had thy tale been false. Better days shall yet be thine. Thy cousin, who is indeed fair to look upon, refused thee; but there is one fairer still who shall not. Before long, the Daughter of the Sun shall become thy wife. Rest with me a while, and be refreshed before thou goest, and when you go I will show thee the way."

When ready to leave she took him outside, and showed him a path leading from her house, and told him to follow it a long way until he came to a very high mountain, to the top of which he was to climb. From its top he would find another road leading onward. This road also he had to follow, and at its farther end he would find a beautiful palace, where the people would show him what to do.

After leaving his kind hostess he journeyed onward, the road being long and wearisome, where his spirits, which had risen by his rest, again began to fail. By this time the mountain which had long been looming in the distance appeared to be getting nearer, which after a while he reached and began to climb. After a long and tedious climb he gained the summit, from which he found the road as directed. Once more on the road he hastened onward, until at length he found the beautiful house. Reaching it, he went to the door and knocked. In answer to the questions of Who was there? What he wanted? and Where he came from? he told his pitiable story of unrequited love, and how he had been sent to get the Daughter of the Sun as his wife. Hearing this, they called him in and made him welcome; also they told him in a little while they would give him a pretty wife. After a while they said here was a wife for him, and brought the Daughter of the Stars, who was very beautiful, more so than any one he had ever seen. Yet she, although pretty, did not please him; so they took her away and brought him one prettier still, — the Daughter of the Moon, who, although she looked well, was not accepted because her beauty was too cold.

At last they brought the one intended for him, — the Daughter of the Sun, — the one for whom he had come so far; one who, as she stood before him in all her radiant beauty, fairly dazzled his eyes, and no doubt was a wife to him far ahead of his first love.

What this story was told for I am unable to tell, unless it was told "to point a moral."

*James Deans.*

A CREATION MYTH OF THE TSIMSHIANS OF  
NORTHWEST BRITISH COLUMBIA

THE following strange creation myth I found a few summers ago during a fortnight's stay among these people.

When Caugh (the raven god) had formed the world, and had it stocked with animals, birds, fishes, and every living creature but mankind, the earth then being in a condition to receive a higher order of beings, he, Caugh, decided to make a race endowed with qualities which would enable them to have dominion over all the others, and finally to conquer the world, — a race who could claim him as father.

So, in order to bring this about, he had sexual connection with a stone and an elderberry-bush both at the same time.

In order to shape the destiny of the coming race, a great deal depended on which of the two should first become a mother. If the stone gave birth first, the people who sprung from it would be all covered with scales, and would not have died. If the bush first, the people would have nails on fingers and toes, and sooner or later, in turn, all would die. The bush gave birth first, and so, in consequence, the people had nails and became subject to sorrow, sickness, and finally to death. When the stone saw that the bush was delivered it stopped bearing, and so ended the matter.

*James Deans.*

EDITOR'S NOTE. — F. Boas has published an abstract of this tale in the "Fourth Report of the Committee on the North-Western Tribes of Canada" of the British Association for the Advancement of Science, 1889, p. 7: A long time ago a rock and an elder, near the mouth of Nass River, were about to give birth to man. The children of the elder were the first to be born, therefore man is mortal. If the children of the rock had been born first, he would have been immortal. From the rock, however, he received the nails on hands and feet.



## GAMES AND POPULAR SUPERSTITIONS OF NICARAGUA.

CENTRAL AMERICA furnishes a comparatively unexplored field for the collector and student of Folk-Lore. Native Indian tales and superstitions are here found intermingled with those of Southern Europe, and the customs, language, and myths of two widely diverse peoples are so curiously blended that it is sometimes difficult to tell precisely what was contributed by old Spain, and what by the native inhabitants. This question may arise in connection with some of the specimens of Spanish-American folk-lore presented in this paper. In Nicaragua, where the following observations were made, as everywhere in Spanish-American countries, the inhabitants consist of two classes, — the Spanish-Americans, of more or less pure blood, who dress as we do, and whose lives conform in great measure to our own; and the Indians, whose costume is distinctive, and who are separated from the dominant people by an impassable chasm. They are superstitious, but not more so, it would seem, than the descendants of their conquerors.

It is the common belief of all the inhabitants of Nicaragua, Indians and Spaniards, unlettered and educated, that after a person has been exposed in the sun and agitated, as on returning from a journey, the animal heat of his body finds vent from his eye, with fatal effect upon young children and infants who may be exposed to its influence. The *Ojo caliente*, or "heated eye," as it is called, is so much feared, that children are always sent away or covered with a cloth when any person approaches who is thought to be agitated and overheated from exposure to the sun. It is also said that the "heated eye" of an intoxicated person is very dangerous to children. It is believed that the *Ojo caliente* would break their bones and cause their dissolution, and the deaths of many infants are attributed to this cause. Corals are worn by children as a protection against its influence, with the addition of an alligator's tooth, which is also considered efficacious.

Children in Nicaragua have an extensive lore of their own. Stories somewhat resembling those of "Uncle Remus" are told them, among which might be mentioned *Coyote cola quemada*, "The wolf with the burnt tail;" and *El pajarito del dulce encanto*, literally, "The bird of the pleasant enchantment."

The games of the Spanish-American children are intricate and amusing. One bears the curious title of *Sud-sud de la Calavera*,<sup>1</sup>

<sup>1</sup> Under the caption of *Zum-zum*, a kind of humming-bird, E. Prichards, of Saint Domingo, gives the following account of a similar game played in that island,

which might be translated as "The thud-thud of the skull," but this is probably remote from its original meaning. In this game one of the players walks rapidly around the others, who sit in a circle, and finally drops a handkerchief behind one of them, without that person's knowledge. Continuing to walk around them, he picks up the handkerchief and strikes the selected player, who immediately leaps up and is pursued around the circle by the first one, who strikes him continually with the handkerchief. As they run, the following colloquy takes place:

1st Player. *Martinello!*

2d Player. *Señor amos.*

1st Player. *La mula le vendi!* "The mule is sold!"

2d Player. *El dinero?* "Where is the money?"

1st Player. *Le jugué!* "I gambled it away!"

2d Player. *La Fava?* "Where are the knuckle bones?"

1st Player. *La quemé!* "I burnt them!"

2d Player. *La cenisa?* "Where are the ashes?"

1st Player. *En su camisa!* "In his shirt!"

2d Player. *El huevito?* "Where is the egg?"

1st Player. *En el ollito!* "In the little pot!"

2d Player. *Y la sal?* "Where is the salt?"

1st Player. *En su santísimo lugar!* "In its most holy place!"

At this both sit down, and the one who is seated last becomes "it," and proceeds to drop the handkerchief, and the game is continued as before.

Another game is called *Pi-si-si-gaña*.

In this the players clap their hands, palms down, one on top of the other, in a single pile, and the one whose hand is uppermost asks the questions, while the others reply, as follows:—

*Pi-si-si-gaña, jugamos la caraña.* "*Pi-si-si-gaña.* Let us play the caraña."

*Con quien la jugamos?* "With whom shall we play it?"

*Con la maño cortado!* "With the man with the hand cut off!"

*Quien la cortó?* "Who cut it off?"

*La Renia!* "The queen!"

*Que se hizo la renia?* "Where is the queen?"

called *Zum-zum de la caravela*: "Juego muy usado entre los muchachos, que se sientan en rueda con las manos atras y abiertas: otro con un pañuelo retorcido va dando vueltas por detras diciendo, '*Zum-zum de la caravela, al que se duermes le doy una pela*' hasta ponerle en las manos que quiera: este se levanta entónces, corriendo tras el primero para darle con el pañuelo diciéndole, '*¿Martinejo?*' y le responde: '*Señor viejo—¿y el pan que te di?—me lo comi—¿y el huevito?—en el hoyito—¿y si mas te diera?—mas comiera—¿y la sal?—en su santísimo lugar.* Entónces se sienta en su puerto de la sueda, y continua el otro ejecutando lo mismo." *Libro de Lectura, No. 2, New York, n. d.*

*Se fue a hallar agua.* "She has gone to draw water."

*Que se el agua?* "Where is the water?"

*Se la bebieron las gallinas.* "The hens drank it."

*Que se hicieron las gallinas?* "Where are the hens?"

*Se fueron a poner huevos.* "They have gone to lay eggs."

*Que se hicieron huevos?* "Where are the eggs?"

*Se los comió el fraile!* "The friar has eaten them!"

*Que se hizo el fraile?* "Where is the friar?"

*Se fue a decir misa!* "He has gone to say mass!"

*Que se hizo la misa?* "Where is the mass?"

*Se le llevó el viento en un papelito!* "The wind has carried it off rolled up in a paper!"

*Che-chi-re-chi! A comer sopitas de miel, a la puerta de San Miguel!*  
*"Che-chi-re-chi.* Go eat honey cakes at the door of St. Michael's."

As he says this, he suddenly pinches one of his comrades, who must then leave the room, whereupon each of the players, including the one who went out, is given a name, which is usually that of a fruit. Then they call to the exiled one, *En que cabellito te quieres venir?* "On which horse do you want to come back?"

He answers, *En el de mi amo porque al mio esta rajadito desde el cuez hasta el rabito!* "On that of my master, for mine is split from the cross to the tail!"

*Quien quieres mas?* "Which one will you have?" they cry, calling out to him all the names that have been given to the players, including his own. If he guesses the latter, he must come back on foot, but if one of the others, as is most likely, that person is compelled to bring him back on his shoulders; and so the game continues.

It is said that in olden times, before the existence of the telegraph, many events became known at places far distant from their occurrence, immediately afterwards, or upon the day following. Stories are still current and still believed in Nicaragua of notices of death and other calamities being transmitted at a speed outstripping the fastest messenger. This is thought to have been done through the mysterious agency of *La Voladora*, or "The Flying Women." These are said to have been a kind of witch, who could leave their bodies, and go instantly whither they would. For a woman to become a *Voladora* it was necessary for her to visit one of the sisterhood, who, after the novice had recited the creed backwards, and the "prayer of the black cat," would twirl her rapidly around until her spirit left its body and was free to go and return at its will. A story is told of a priest who found the inanimate body of a woman. All efforts to resuscitate her proved unavailing, when he happened to think that she might be a *Voladora*, and dropped the wax from his candle upon her body so that it formed a cross, when life immediately returned.



The *Segua* is another kind of witch, with whom naughty children are threatened. It is believed that certain native women become at times possessed of an evil spirit and take to the woods. This notion is current among all classes, and the *Segua* are universally dreaded. There is also a widespread belief in a creature called the *Cadejo*, which is described as an animal resembling a large black dog, with a bushy tail and huge, glaring eyes. It has a white spot of long and shaggy hair on its breast, from which it receives its name.<sup>1</sup> It is always seen at night, usually in the small hours, and is often encountered in the vicinity of burial-places. If unmolested, it does not attack the traveller, but trots peaceably before him in the middle of the road. Death and misfortune always follow its appearance, either to the person who sees it or his family.

Another omen of misfortune is called *La Carreta Nagua*, or "The Covered Cart." This is said to appear mysteriously in the silent hours of the night. It makes a terrific rumbling, but no oxen are seen to draw it, and when followed it usually disappears among the trees. It is supposed to appear before some great calamity, or the death of a notable person, but fortunately it is only seen at long intervals.

It is believed that after a death unusual noises are sometimes heard. They mostly happen in deserted houses, especially after a death which has been due to a contagious disease. It is said they are caused by the spirit, who has forgotten something in the world, and it is customary to place paper and pen and ink in some convenient place, so that the ghost can write its orders.

*E. A. P. de Guerrero.*

<sup>1</sup> Spanish, *cadejo*, shaggy, matted hair.



## IROQUOIS NOTES.

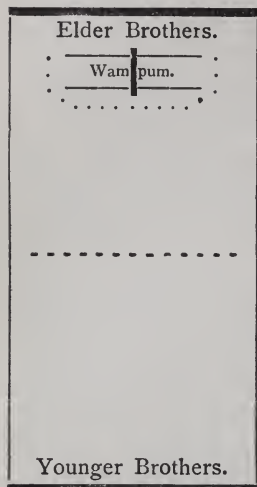
Two Tuscarora chiefs were raised at the Lewiston Reservation, near Niagara Falls, June 26, 1889, — Luther W. Jack as principal chief, and Samuel A. Thompson as war chief. The former succeeded to the name of Na-wah-tah-toke, or "Two-moccasins-standing-together." Thompson's new name was Wah-oh-i-wah-tah-tea, or "A Continuing Voice." An Onondaga war chief was also raised. His name was Kah-nā-há-ken-yat, "Many-people-at-a-distance." Also a Seneca war chief, whose name was Ka-nyh-rai-toot, or "Neck-sticking-out-of-the-water."

I was not present, but A. Cusick gave me the following account, which corresponds with the Onondaga usage: At 11.15 A. M., Morris Green, an Onondaga runner, left the Elder Brothers, the Onondagas, Senecas, and Mohawks, assembled near the Baptist Church, bearing their message to the Tuscaroras. He had a notched stick, showing the number of those who came to condole them. About thirty Onondagas were present, and nearly one hundred Senecas. There were no Mohawk chiefs, and the New York Iroquois have been considering a proposition to take the St. Regis Indians in place of that nation as a matter of convenience. The Elder Brothers formed in line, and marched towards the council house, with bowed heads, an Onondaga chanting a lamentation. Midway, as they came from the east, they met the Younger Brothers, the Tuscaroras, Oneidas, and Cayugas coming from the west. Two Tuscaroras acted as escort for the Onondagas. A council fire was burning by the roadside, and the Elder Brothers ranged themselves on the west side of this, the Younger Brothers on the east. Lamentations followed, and Thomas Webster, an Onondaga chief, spoke for the Tuscaroras, the ceremonies being in Onondaga. Then he went to the other side of the fire, and answered for the Onondagas. After this he walked slowly up and down between the lines, chanting lament.

Soon after twelve o'clock the march began for the council house, the Younger Brothers leading, and taking seats at the south end of the house, the Elder Brothers at the north. In the mourning chant which followed, and which was formerly used on the road, are the names of the principal chiefs. As is natural in New York, the names correspond more closely with Morgan's than with Hale's Canadian list. I took down all that Cusick was able to write out at the time, and we carefully compared them.

After the chant, blankets and quilts were hung across the centre of the council house as a dividing curtain, the Elder Brothers still

remaining at the north end, and the others at the south. The Elder Brothers began a chant, the Onondagas chanting first, gathered in a circle, and with their heads bowed down. A cane was laid across their seats, and on this were placed several bunches of strings of wampum. This is part of the Onondaga chant: "Hi-e! Hi-e! (continued) O-yeh-goon-ton, ta cha noh. Ke-heh-oh, ta cha noh Ak-oon-ha-ka, ta cha noh. A-ka-so-tah. Ho-tee-wah-na!" As sung to me the chant is quite musical.



The quilts were then taken down, and Cusick went to interpret for the Tuscaroras, among whom he was born, although an Onondaga by mother-right. Speeches and chants followed from the Onondaga chief, La Fort. The chant was "Che-yeo-ho-tah, Ho-ka-so-tah, ta cha noh!" He took the wampum to the Younger Brothers, one bunch at a time, and it was hung on a cane. He thus delivered the law to them. These bunches are of several

strings of wampum, tied together at one end, and free at the other. I have elsewhere described these, but they severally contain a lament for the late chief, the name of the new one, his duties, and other matters of importance.

The curtains were hung again, and the Younger Brothers chanted, in this instance by proxy. The chant ran thus: "Ki-yah-ne, ta cha noh. Hie! hie! Ha-ko-ha-ke, ta cha noh. Hie! hie! Ha-kah-to-neh, ta cha noh. Hie! hie! Ho-ka-so-tah, ta cha noh. Hie! hie! Ge-ya-hon-tak, Ho-ka-so-tah, ta cha noh," etc.

The curtains were taken down again, and Cusick was called to interpret by La Fort, who spoke in Onondaga, and described the laws. Thomas Webster answered for the Tuscaroras, saying, "You said this to me; I will do right;" and returned the wampum, string by string. Then La Fort said, "Now we are ready; show me the men." Two Tuscaroras were presented, and he announced their proper chief names. A charge was given them, concluding with, "That is all I can say to you, and I think it is enough."

This ended the condolence. Three kettles of beef were brought in in baskets, and every person had a piece. There was also bread, of which each one received half a loaf. Afterwards a new pipe and a bag of tobacco were given to each chief, and they smoked and were content. There was a recess until the room was lit up, when there were speeches and dances.

Although a principal chief was raised at this time, and he sits in

the general council, yet he occupies much the same position as a territorial delegate in Congress, the Tuscaroras being considered a part of the confederacy only in a limited way. La Fort expressed the idea of this addition to the Long House to me in this way. It was as though he built a house, and afterwards a wood-house in the rear. This was not really part of the house, though it seemed to be.

Among the condolences recorded in the last century, that in which Sir William Johnson shared at Onondaga, in 1756, is one of the most interesting, though a sachem was not then raised. The Cayugas sent two messengers from Onondaga, June 18th, who met Johnson five miles away, and word was returned of the hour of his entrance to join in the condolence to the Onondagas on the death of their chief, Red Head.

Three Cayugas met him a mile from the castle, stopping two hours to arrange "the condolence, agreeable to the ancient custom of the Six Nations. Then Sir William marched on at the head of the sachems, singing the condoling song which contains the names, laws, and customs of their renowned ancestors, and praying to God that their deceased brother might be blessed with happiness in his other state." Mohawk and Oneida chiefs performed this ceremony. "When they came within sight of the castle, the head sachems and warriors met Sir William, where he was stopped, they having placed themselves in a half moon across the road, sitting in profound silence. There a halt was made about an hour, during which time the aforesaid sachems sung the condoling song. Hands were then shaken, and they were welcomed to the town.

"Then Sir William marched on at the head of the warriors, the sachems falling into the rear, and continued singing their condoling song. On entering the castle Sir William was saluted by all the Indians firing their guns, which was returned by all the whites and Indians who attended Sir William. The sachems proceeded to a green bower, adjoining to the deceased sachem's house, prepared on purpose, and after they were seated they sent for Sir William; when he came they addressed themselves to him, wiped away their tears, cleaned the throats, and opened the heart according to their customs."

The grand ceremony followed on the next day, in full Iroquois council, and was performed by a Mohawk chief. Belts covered the grave, comforted relatives, brightened the covenant chain, and dispelled the clouds of day and night, Iroquois councils being held at the latter season. A scalp replaced the deceased, and a glass of rum for all washed down sorrow. This ended the condolence.

I was interested in finding that the general name for the White Dog Feast of the Onondagas closely corresponds to that of the old



Dream Feast of the seventeenth century. The Jesuits used the Huron name Honnonouaroria in speaking of the Onondaga feast, and it is generally interpreted as a turning of the brain, being then a time of the maddest license. Among the Onondagas now it is Kono-why-yáh-ha, in the feminine; for men, Hoo-no-why-yáh-ha. Either from custom or originally, it means the Asking (or Begging) Feast, and this feature appears in the earliest accounts. A woman, for instance, wants something, and a man speaks for her to whom she has told her dream or desire. "You hear! she pleads;" (with a rumble like a bull). "Guess what it is." Some one says, perhaps in joke, "Maybe she'll like this!" "Neah!" that is, "No!" One house guesses for the other, and they have some fun out of it. At last a guess is properly made, and the response is, "Neahwen-ha," or "Thank you." All take part in this from the two houses into which the clans are divided. Challenges are made for future feasts. One says, "I think I can beat any one running." Another replies, "You are the man I am looking for;" and the race is subsequently arranged, the house of the challenger furnishing the bread.

O-ji-ja-tek-ha, a Canadian Mohawk, applied the terms, "Re-robing the Creator" and "Tobacco," to this feast, an allusion to the old idea that one dog's skin was to furnish a new garment for their deity, and the other to make him a tobacco pouch; perhaps, also, to the customary use of tobacco in this feast. Among the Onondagas the principal day is termed Koon-wah-yah-tun-was, *i. e.* "They are burning dog."

The Maple Dance has ceased, as they now make no sugar. It is called Heh-teis-ha-stone-tas, or Putting in Syrup, apparently into the trees.

The Planting Dance is Ne-ya-yent-wha-hunkt, or Planting Time. The Strawberry Feast is Hoon-tah-yus, adding the word for strawberries. The meaning is, then, that of putting in strawberries, the feast being supposed to insure more fruit.

The Green Bean Dance is Ta-yun-tah-ta-t'kwe-t'ak-hunkt, or Breaking the Bellies, in allusion to the protruding beans in the green pods.

The Green Corn Dance has merely a name, T'unt-kwa-hank cha ne-kah-neh-hoot-ha, Dance of the Green Corn.

The Harvest Dance is T'unt-kwa-hank cha ne-unt-hent-tees-ah-hunkt, or Dance for the Harvest; all is finished.

Just west of the village of Onondaga Valley is a deep ravine where the pigmies, or Indian fairies, lived. The Onondagas call these Che-kah-ha-wha, or Small People. Mrs. Erminie A. Smith gives a slightly different name, Go-ga-ah, or Little Fellow. I was



informed that the Mohawks called these fairies Yah-ko-nen-us-yoks, or Stone Throwers, and some story must be connected with this name which I did not think of looking up. The Tuscaroras term them Ehn-kwa-si-yea, or No-men-at-all; *i. e.* Supernatural Men, or something besides men.

In Clark's "History of Onondaga," a name and story are connected with Green Pond, west of Jamesville, which the Onondagas do not recognize. He says that an Indian woman lost her child, and a prophet told her it would not be restored, but if she always cast some tobacco into this pond the child would be happy. So the custom was taken up by all, and thence came the name of Kai-yah-koo, or Satisfied with Tobacco, which the whites have recently applied to it. The story has this unlikely feature, that no traveller could throw tobacco into the water, for precipitous and rocky banks bound the pond on three sides, reaching two hundred feet in height, their bases covered with débris. The Indians give it the name which Morgan applied to a former Indian village, a little farther south, that of Tu-yah-tah-soo, Hemlock Knots in the Water, which is appropriate. They assert that the name of Kai-yahn-koo belongs to the Green Lake near Kirkville, which is easily accessible. When going from Onondaga to Oneida, there they used to stop and smoke while resting. Rest is implied in the word, and the interpretation, "Satisfied with tobacco," probably came from the customary smoking part. On the reservation now, men will often stop at the end of a row, when hoeing corn, and say, "How! how! Kai-yen-ko-hah!" "Come! come! let us take a rest!"

But the first-mentioned pond has a story in keeping with its wild scenery, for it is the reputed ancient resort of the False Faces, when celebrating their greatest mysteries. An Onondaga hunter once heard many voices there while quietly passing by, and, creeping up to the edge of the rocks, he looked down from the precipice upon the deep lake beneath. The False Faces were coming up from the water, loaded with more fish than he had ever seen. They were very merry over their good luck, and were shouting, "Hoh! hoh! — o—o—oh!" as they came along. But their old chief looked up and around and said, "Some one is coming; look out!" So they went to the face of the precipice, and one by one disappeared in the rocky wall. The man above remained quiet, but he heard their voices in the rocks far under him, as they sung, "Hoh! hoh! — o—o—oh!" until the sounds died away in the ground, and all was quiet again.

Perhaps the frequent crevices in the limestone ledge have given rise to stories of this kind. I recently went some distance into one on the Onondaga Reservation, a winding and descending passage which extends to a great and unknown depth in the ground. This

is the one into which the Indians say they threw an old witch when they had cut her into pieces. There are other stories about the place, which is curious enough in itself. Marks of strange fossils have originated others, but these cannot be mentioned now.

Although both Morgan and Hale mention the Ball clan of the Onondagas, no such clan exists in New York. O-ji-ja-tek-ha said he could not find it in Canada. The error seems to have come from the Small Mud Turtle clan, a division of the Turtles, sometimes calling themselves the Ball people. The Eel clan is peculiar to the Onondagas, all the Eels on the Tuscarora or other reservations belonging to that nation. Although they may have been unknown at an early day they connect themselves with one of the Hiawatha tales, and are a numerous and influential clan. The present Ta-do-da-ho is of this tribe. Their name is Teu-ha-kah, or People of the Rushes, and thence Eels. In the Hiawatha story he finds them fishing on the river, and so they claim this name. In the Cherokee war a large number of captives were taken into this clan, and the descendants of some of these are well known yet.

I recently attended a large meeting of the Iroquois Temperance League, at Onondaga, which was of great interest, but mainly as showing the changed condition of affairs. Except in the way of speeches, it was conducted precisely as a white man's convention would have been. At an evening session five white persons were present, and several hundred Indians from various reservations, and all the speeches were in various Iroquois dialects. In most of these, interpreters were used between the Tuscaroras and the others, as the Tuscarora differs much from the other Iroquois tongues.

After the evening sessions there were dances at the council house until after midnight, sometimes over a hundred being on the floor at once. The music was that of Indian drums and rattles, the players beating time with their heels, once with the left heel, twice with the right. A guttural chant goes on at the same time, but is not easily performed. One of the dances for Indian girls I do not find in Morgan's list by the name used at this time. It was Dek-tsi-re-du-go-wah, as given by a Mohawk, or "The Larger Chickadee." In this the younger girls take the front, and the older ones the rear, the men having no part. It is quite likely to have another name.

The present worship of the Six Nations of New York, or Iroquois, is sometimes called "The New Religion," but a frequent Onondaga term for such gatherings is "A Feast of Con-ya-tau-you," after the Prophet's name. This is Ga-ne-o-di-yo, or Handsome Lake, in Seneca, and he is often called the Peace Prophet, to distinguish him from the Western War Prophet of the same period, who was the brother of Tecumseh. The Seneca chief was the brother of Corn-

planter, and his revelation is generally regarded as having been made in the latter's interest, to offset the power of Red Jacket. Morgan discredits this, and with good reason. Born in 1735, most of his life was one of dissipation, and he was already old when his revelation and reformation took place late in the century. Drinking was given up, and his life was thenceforth spent in reforming the habits of his people, especially that of intemperance. When he first claimed this revelation, Webster the trader was at Onondaga Lake, and some Onondaga chiefs on their way to Buffalo drank heartily with him as they went to the council. On their return not a man would touch a drop, so greatly were they impressed by the Prophet's words. A curious result followed. The nominally Christian Oneidas rejected his authority, and continued the use of spirits as a kind of protest, while his followers became sober.

In Clark's "Onondaga" there is a good account of Handsome Lake, but Morgan has given the fullest account of his revelation in the "League of the Iroquois," deriving the relation and ritual from the grandson of the Prophet. Much of this was given as the exact words of the "four messengers."

In a trance of a death-like nature, three celestial beings appeared to him, to whom a fourth was afterwards added. These are called the "Four Persons" by the Onondagas, among whom they are still held in high veneration. A curious reference to these appears in one of our public documents. A delegation of Senecas and Onondagas visited Washington in 1802, and under date of March 13th Secretary Dearborn wrote: "The Handsome Lake has told us that the four angels have desired him to select two sober men to take care of this business, and that he has chosen" two for this purpose. The President did not object to them.

The "Four Persons" revealed the will of the Great Spirit to the Prophet, and took him to heaven and elsewhere, that he might see the future condition of good and bad. Rules of life and directions for public worship were also imparted, as well as forms of words for the proper ritual. The main features of the new religion have been preserved, but worship has varied much in minor points, and even in some of importance. The Prophet adopted the old feasts, with some revision of ceremonies, but it was found impossible to overcome all old habits, as in bringing the people promptly to a morning observance of the feasts. The Green Corn Dance was to occupy four days, but has been reduced to three. From the ceremonies of this feast, Mr. Morgan quotes the words that the Great Spirit willed "that the children be brought and made to participate in the Feather Dance." Elsewhere he says that this was not used at this festival, but that the Thanksgiving Dance took its place. The distinction is



but slight, the difference being in the use of short thanksgivings, in the one case, between the divisions of the dance. This, however, occasioned a difference of names, the Great Feather Dance being called O-sto-weh-go-wa, and the Thanksgiving Dance Ga-na-o-uh by the Senecas.

"The Keepers of the Faith," or Ho-nun-de-ont, were persons chosen to take charge of religious observances, and the number varied. They might be of either sex, and old women are quite conspicuous in preparing for the feasts.

The "Four Persons" assigned Washington a separate heaven, but some revelations were curiously suggestive of old Greek and Roman ideas. The Great Spirit also took a prominent place as the great Creator and Ruler, but lower divinities still have room. The ritual words are simple and impressive, often beautiful.

The Prophet often visited his warm friends, the Onondagas, and at their home he died in 1815, being buried under the old council house, a little north of the present building, where his form still reposes. As Christianity leavened his revelation, so it affected his burial, which reminds us of interment under ancient churches.

*W. M. Beauchamp.*



SOME TALES FROM BAHAMA FOLK-LORE.<sup>1</sup>

IN an earlier paper,<sup>2</sup> in presenting some of these tales, I attempted to draw a picture of the people and their environment, of Green Turtle Cay, one of the more isolated of the Bahama Islands. It was my purpose that, with this picture in mind, the reader might gain a more philosophical idea of the folk-lore; as indeed, conversely, a consideration of the folk-lore of any race gives to a large extent an index of the intelligence and the environment of that race.

It is under the sunny skies of the sub-tropics, where an even-tempered atmosphere invites man to be lazy, and the struggle for existence can always be postponed for a day, that there is a good opportunity for cultivating story-telling. Under these conditions, in a community largely cut off from the rush of human affairs, with few books and newspapers, where every animal and tree and jutting headland is a matter of importance, the stories are strongly localized, and become built into a folk-lore at once peculiar and interesting. Such a community is Green Turtle Cay. The inhabitants, as to color, are about evenly divided; the white people being rather stupid and narrow-minded, albeit the negroes are bright and interesting.

For the most part the negro children are the medium of perpetuation of the folk-lore. The conventional negro dialect is considerably modified by an intermixture of cockney and of correct English pronunciations. The same tale narrated by different individuals, or by the same individual at different times, will vary not alone in the pronunciation of certain words, but also in unimportant details of the plot.

From these causes, the phraseology of the stories, which I attempted to write phonetically at the time of hearing, is often found inconsistent. These tales are divided by the narrators into "old stories" and "fairy stories," the former including for the most part the folk-lore proper. The fairy stories have generally suffered modification in their translation into Bahama lore, and in some cases it is very difficult to detect the original.

The "old stories" have to do in the main with animals, whereas in the fairy tales the characters are generally human beings. The "Brer" of Uncle Remus,<sup>3</sup> or the "Buh" of Charles C. Jones,<sup>4</sup> is

<sup>1</sup> Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890.

<sup>2</sup> "Folk-Lore of the Bahama Negroes:" *The American Journal of Psychology*, vol. ii. No. 4, August, 1889.

<sup>3</sup> *Uncle Remus, His Songs and His Sayings*. The Folk-Lore of the Old Plantation. Joel Chandler Harris. New York, 1881.

<sup>4</sup> *Negro Myths from the Georgia Coast*. Charles C. Jones, Jr., LL. D. Boston, 1888.

among the Bahama negroes contracted to simply B', which connected with the name of the animal personifies it. The habit of mixing together the parts of several tales in order to make one, as is seen in some of the fairy stories, gives us an odd and generally more or less obscure resultant tale.

Professor Crane,<sup>1</sup> in his admirable review of "Uncle Remus," gives a number of parallel stories from the folk-lore of other races, especially comparing the tales of the Southern negroes with those of the natives of South America, given by Smith ("Brazil, the Amazons, and the Coast," New York, Charles Scribner's Sons, 1879), and by Hart ("Amazonian Tortoise Myths," Rio de Janeiro, 1875). Professor Crane shows conclusively the negro origin of the Indian tales, and points out their wide diffusion.

#### OLD STORIES.

DE MAN AN' DE DOG.

*Once it vvas a time, a very good time,  
De monkey chewed tobacco an' 'e spit vwhite lime.<sup>2</sup>*

Now dis day it vvas one man. 'E had one sour-sop<sup>3</sup> tree; 'e did n't use to let no people know. He wife an' 'e children could hardly get anything to heat. Every mornin' de man use t' go from his house to dat tree to heat his breakfast.

Now de woman say, "Wonde' whey my husban' does git hevry t'ing to heat." She get one bag o' hashes. She say, "My husban', come 'ere an' let me fix your shirt!" Den she tied de bag hashes on he back. Vw'en de man vvas goin' to dat tree de hashes did drop hout. 'E vwent to his sour-sop tree; 'e heat as much 's 'e vwan', den 'e come away. Vw'en 'e come home de vwoman say, "My husban', come 'ere; le' me fix your shirt again." Den she take de bag hashes off 'im.

Hafter dat de vwoman vwent dere to de sour-sop tree; she pull hevry one clean; only leave one. De man say, "My soul! somebody been here, take hall my sour-sop!" De man climb up in de tree. 'E take one stick; 'e reach up to dat limb an' try to get 'e sour-sop down, an' 'e could n't get it.

'E see B'Sheep; 'e say, "B'Sheep, get dis sour-sop fur me; I'll give you half." B'Sheep say, "No, I vwan' hall!"

'E see B'Tiger. De man say, "B'Tiger, get dis sour-sop fur me; I'll give you half." B'Tiger say, "No, I vwan' hall!"

<sup>1</sup> "Plantation Folk-Lore," Professor T. F. Crane, *The Popular Science Monthly*, vol. xviii. p. 824.

<sup>2</sup> This verse always introduces an "old story," and sometimes, in their fondness for the doggerel, the negroes thus begin a fairy story.

<sup>3</sup> A species of Anona, the *A. muricata*.

'E see B'Lion. 'E say, "B'Lion, git dis sour-sop fur me; I'll give you half." B'Lion say, "No, I vwan' hall!" Den he see B'Dog; 'e say, "B'Dog!" "B'Dog say, "*Hey!*" 'E say, "Get dis sour-sop fur me; I give you half." B'Dog say, "*Hall* right!" B'Dog ketch it. Soon 's 'e git 'im, *so*, 'e put hoff a running, 'im an' de dog. De dog fin' de man vwas comin' on 'im *so*, 'e burry right up in de sand.

Now de dog jus' leave 'e two heyes out; vw'en 'e get dere de man say, "Ho my! look at de san' got heyes." De man vwen', tell de people de san' got heyes. 'E gone call hall de people. Vw'en hall on 'em come now, dey look; dey say, "Ho yes, de san' got heyes fur truth!" Vw'en de man dig; vw'en 'e foun' hout vwas dat same dog, 'e *ketch* 'im; 'e squeeze 'im dead.

*E bo ban, my story 's en':  
If you don't believe my story 's true,  
Hax my captain an' my crew.*<sup>1</sup>

B'LOGGERHEAD,<sup>2</sup> B'DOG, AN' B'RABBY.

*Once it vwas a time, etc.*

Now dis day B'Loggerhead an' B'Dog could n't find nothing to heat. B'Loggerhead say, "B'Dog, you like fish?" B'Dog say, "Yes!" B'Dog say, "B'Loggerhead, you like Conch?"<sup>3</sup> B'Loggerhead say, "Yes."

Now dey *gone*; dey gone to B'Rabby's *craw*.<sup>4</sup> Plenty conchs an' fish vwas dere. So B'Loggerhead *pitch*<sup>5</sup> right inside; gone right flat to bottom.

W'en B'Dog *pitch*, 'e float. 'E *pitch* again; *float!* *Pitch* again; *float!* B'Dog say, "I cahn' get no fish; I goan' tell B'Rabby!" B'Dog *gone*.

B'Rabby vwas vay up on de hill lookin' at 'em. B'Dog say, "Hey, B'Rabby! B'Loggerhead down dere eatin' all your conchs!" B'Rabby ketch B'Dog; vw'en 'e dash 'im down 'e kill 'im. 'E *gone*; 'e taught 'e do B'Loggerhead like 'e do B'Dog. Vw'en 'e fire de stick at B'Loggerhead, *so*, B'Loggerhead jump right out de *craw*. 'E take one little boat; 'e vwent chasin' B'Loggerhead. Vw'en B'Loggerhead *pitch* at B'Rabby, *so*, it nearly turn de boat over. *Good!* B'Rabby say, "You know you goin' sink me." Vw'en B'Loggerhead *pitch* at B'Rabby, *so*, 'e knock de boat right over. B'Rabby say, "O, damn! I gone!"

*E bo ban, etc.*

<sup>1</sup> The ordinary conclusion of a tale.

<sup>3</sup> Conch, a common mollusk.

<sup>5</sup> Dive.

<sup>2</sup> A common species of turtle.

<sup>4</sup> Live-box for fish.



B'RABBY AN' B'TAR-BABY.<sup>1</sup>*Once it vvas a time, etc.*

So dis day B'Rabby, B'Booky, B'Tiger, B'Lizard, B'Helephant, B'Goat, B'Sheep, B'Rat, B'Cricket; all o' de creatures, all kind, — so now dey say, "B'Rabby, you goin' help dig vwell?" B'Rabby say, "No!" Dey say, "Vw'en you vwan' vwater, how you goin' manage?" 'E say, "Get it an' drink it." Dey say, "B'Rabby, you goin' help cut fiel?" B'Rabby say, "No!" Dey say, "Vw'en you 'r hungry, how you goin' manage?" "Get it an' eat it." So all on 'em gone to work. Dey vwen'; dey dig vwell first. Nex' dey cut fiel'.

Now dis day B'Rabby *come*. Dey leave B'Lizard home to min' de vwell. So now B'Rabby say, "B'Lizard, you vwant to see who can make de mostest noise in de trash?" B'Lizard say, "Yes!" B'Rabby say, "You go in dat big heap o' trash dere an' I go in dat over dere (B'Rabby did vwant to get his vwater now!). B'Lizard *gone* in de trash; 'e kick up. Vw'ile 'e vvas makin' noise in de trash, B'Rabby dip 'e bucket full o' vwater. 'E *gone*!

So now vw'en B'Helephant come, an' hall de hother animals come out de fiel', B'Helephant say, "B'Lizard, you goin' let B'Rabby come here to-day an' take dat vwater?" B'Lizard say, "I could n't help it!" 'E say, "E tell me to go in de trash to see who could make the mostest noise." Now de nex' day dey leave B'Booky home to min' de vwell. Now B'Rabby *come*. 'E say, "B'Booky, you vwan' to see who can run de fastes?" B'Booky say, "Yes." 'E say, "You go dat side, an' le' me go dis side." *Good!* B'Booky break off; 'e gone a runnin'. Soon as B'Booky git out o' sight B'Rabby dip 'e bucket; 'e *gone*.

So now vw'en B'Helephan' an' em come dey say, "B'Booky, you let B'Rabby come 'ere again to-day and take our vwater?" 'E say, "'E tell me who could run de fastes', an' soon 's I git a little vays 'e take de vwater an' gone. So B'Helephan' say, "I know how to ketch him!"

Dey *gone*; hall on 'em in de pine yard. Dey make one big tar-

<sup>1</sup> This tale presents an interesting variant of "The Wonderful Tar-Baby Story," and of "How Mr. Rabbit was too sharp for Mr. Fox," by Harris; and of "Buh Rabbit an de Tar Baby," by Jones. Crane (*l. c.*) finds in the *South-African Folk-Lore Journal* an interesting parallel to this story. "A number of animals build a dam to hold water, and the jackal comes and muddies the water. A baboon is set to guard the dam, but the jackal easily outwits him. Then the tortoise offers to capture the jackal, and proposes 'that a thick coating of bijenwerk (a kind of sticky, black substance found on beehives) should be spread all over him, and that he should go and stand at the entrance of the dam, on the water-level, so that the jackal might tread on him, and stick fast.' The jackal is caught, but, with his customary craft, escapes."



baby. Dey stick 'im up to de vwell. B'Rabby *come*. 'E say, "Hun! dey leave my dear home to min' de vwell to-day." B'Rabby say, "Come, my dear, le' me kiss you!" Soon as 'e kiss 'er 'e lip stick fas'. B'Rabby say, "Min' you better le' go;" 'e say, "You see dis biggy, biggy han' here;" 'e say, "'f I slap you wid dat I kill you." Now vw'en B'Rabby fire, *so*, 'e han' stick. B'Rabby say, "Min' you better le' go me;" 'e say, "You see dis biggy, biggy han' here; 'f I slap you wid dat I kill you." Soon as B'Rabby slap wid de hudder han', *so*, 'e stick. B'Rabby say, "You see dis biggy, biggy foot here: my pa say, 'f I kick anybody wid my biggy, biggy foot I kill 'em." Soon as 'e fire his foot, *so*, it stick. B'Rabby say, "Min' you better le' go me." *Good!* soon as 'e fire his foot, *so*, it stick. Now B'Rabby jus' vwas hangin'; hangin' on de Tar-baby.

B'Booky come runnin' out firs'. 'E say, "Ha! vwe got 'im to-day! vwe got 'im to-day!" 'E gone back to de fiel'; 'e tell B'Helephan'; 'e say, "Ha! B'Elephan', vwe got 'im to-day!" Vw'en all on 'em gone out now dey ketch B'Rabby. Now dey did vwan' to kill B'Rabby; dey did n' know whey to t'row 'im. B'Rabby say, "'f you t'row me in de sea" (you know 'f dey had t'row B'Rabby in de sea, dey'd a kill 'im), — B'Rabby say, "'f you t'row me in de sea you won' hurt me a bit." B'Rabby say, "'f you t'row me in de fine grass, you kill me an' all my family." Dey take B'Rabby. Dey t'row 'im in de fine grass. B'Rabby *jump* up; 'e put off a runnin'. So now B'Rabby say, "Hey! ketch me 'f you could." All on 'em gone now.

Now dis day dey vwas all sittin' down heatin'. Dey had one big house; de house vwas full o' hall kin' o' hanimals. B'Rabby *gone*; 'e git hup on top de house; 'e make one big hole in de roof o' de house. B'Rabby sing hout, "Now, John Fire, go hout!" B'Rabby let go a barrel o' mud; let it run right down inside de house. Vw'en 'e let go de barrel o' mud, *so*, every one on 'em take to de bush, right vwil'; gone right hover in de bush. B'Rabby make all on 'em vwent vwil', till dis day you see hall de hanimals vwil'.

*E bo ban*, etc.

B'BIG-HEAD, B'BIG-GUT, AN' B'TIN-LEG.

*Once it vwas a time*, etc.

Dis day it vwas B'Big-head, B'Big-gut, an' B'Tin-leg. Dey ain't had no pa. Dey ma vwas dead. Dey only had four dough boys. So now B'Big-head say, "Now, brothers, let 's go look for water." Now dey share o' dough boys; dey all three, each had little can. Dey each put dough boys in de can, an' dey vwent to look for water now. Dey walk 'til dey come to one coco'nut tree; now B'Big-gut

say, "You go, B'Big-head." B'Big-head say, "I can't go;" 'e say, "If I go, soon as I look down, my head so big I fall down!" Den 'e say to B'Big-gut, 'e go. B'Big-gut say, "My gut so big if I go I fall down!" Now B'Tin-leg say, "I'll go!" Now all on 'em had de dough boys down on de ground. Now B'Tin-leg vvas goin', a clim'-in' up de tree. Vw'en B'Tin-leg look down an' see B'Big-gut brush-in' de flies off his dough boy, B'Tin-leg t'ought B'Big-gut vvas eatin' it. 'E jes' kill himself on de coco'nut tree; kickin' an' flingin', jes' so. B'Big-gut laugh so much till 'e bust his gut.

Den it only leave B'Big-head, one now. Now B'Big-head vwen' to look for water. B'Big-head come to one well. 'E vvas drinkin' water. B'Heagle come dere, an' de Heagle did want water an' B'Big-head would n't let him get none. Den him an' de Heagle had a fight. De Heagle kick him. When de Heagle went an' kick him B'Big-head ketch his foot. After B'Big-head ketch his foot, den 'e could n' hold it, an' de Heagle shake 'im all to pieces.

*E bo ban, my story's end, etc.*

B'RABBY HAD A MOTHER.<sup>1</sup>

*Once it vvas a time, etc.*

B'Rabby had a mother; father vvas dead; de times vvas very hard; did n' know vvat to do for a livin'. B'Rabby said to 'is mother, "You lay down on de bed an' preten' dat you are dead." So B'Rabby cried out, "Poor B'Rabby got no mother!" Hax 'im, "Where was his mother?" 'E said, "She is dead" (doing dat to get food). 'E said, "Don't hax me nothin', but go in de room an' see for yourself." Vw'en B'Rabbies started to go in de room to see de dead mother, 'e stood behind de door with a club in his hans, an' after de room got full 'e jumped inside vwith 'is club an' lock de door. 'E began to knock down B'Rabbies. Some 'e kill; some 'e cripple, an' de balance get clear. Him an' his mother had a plenty of meat to heat.

Hafter dat, by him servin' such a dirty trick dey despised him, would not have nothing no more to do with him, an' B'Rabby said, "I did n' ker about it; had meat to heat an' vwater to drink."

*E bo ban, my story's end, etc.*

B'MAN, B'WOMAN, AN' B'MONKEYS.

*Once it vvas a time, etc.*

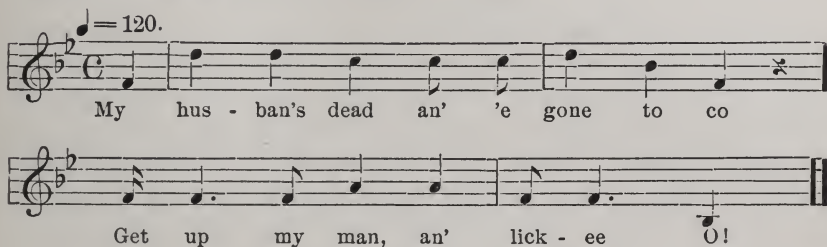
Now dis day, it vvas a poor man; 'e did n' have no money. Now

<sup>1</sup> This tale and the following are founded upon the same idea; that of certain animals, in order to obtain food, enticing other animals to their destruction. Similar stories are found in the folk-lore of our Southern negroes, and indeed in that of most races.

'e did vwan' fix a plan to get some money. De vwoman tell de man to make believe like 'e vwas dead. She dress de man an' lay 'im out in de house. De vwoman vw'en she call all dese monkeys, tell 'em to come help 'er to sing ; say her husband is dead.

Now whole lot o' monkeys come, one-tail monkey, two-tail, tree, four, five, six, seven, eight, an' nine-tail monkey. Now dis big nine-tail monkey, 'e vwould n' come in ; 'e jus' stan' at de door.

Now de vwoman pitch de song :



Vw'en de man get up, *so*, 'e kill every one besides two ; dat big monkey vwas standin' to de door vwent outside ; one little t'ree-tail monkey stay up on de roof o' de house. Vw'en 'e come down on de vwoman, *so*, 'e sink 'er right t'r'u' de floor.

*E bo ban, my story's end, etc.*

B'RABBY, B'BOOKY, AN' B'COW.<sup>1</sup>

*Once it vwas a time, etc.*

Now dis day it vwas B'Rabby an' B'Booky. It vwas blowin' ; dey did n' have nuthin' to heat ; dey could n' ketch no fish. Dey vwas trabblin' along to see if dey could n' find something to heat. An' now vw'en B'Rabby look 'e see one big cow ; 'e gone to de cow. Den 'e take his hand an' spank on de cow bottom. 'E say, "Hopen, Kabendye, hopen !" W'en de cow bottom open B'Rabby jump in vvid his knife an' his pan. 'E cut his pan full o' meat. B'Rabby say, "Hopen, Kabendye, hopen !" and de cow bottom hopen an' B'Rabby jump out.

<sup>1</sup> Dr. Franz Boas has found this tale, in its essential ideas, in the folk-lore of the Vancouver Island Indians, and even more widely distributed. It is also much the same story as "The Sad Fate of Mr. Fox," by Harris, and the name of the cow, "Bookay," in that tale, may be the original of B'Booky here, or *vice versa*. In Bahama stories, however, B'Booky is one of the important heroes, appearing in a number of tales. It is possible that the term may have originated from the French-speaking negroes of Louisiana, one of whose heroes is *le bouc*, the male goat. Crane gives from Bleek a story in which the Elephant swallows the Tortoise, in order to kill him. But the Tortoise "tore off his liver, heart, and kidneys," and thus killed the Elephant, then "came out of his dead body and went wherever it liked."



*Good!* Now B'Rabby vwas goin' home; his pan full o' meat. B'Booky see B'Rabby; say, "B'Rabby, whey you get all dat meat?" B'Booky say, "'f you don' tell me whey you get all dat meat I goin' tell!" B'Rabby say, "Go right down dere whey you see one big cow." B'Booky say, "Hall right!" B'Rabby say, "Vw'en you git dere you must take your han' an' spank hard on de cow bottom an' say, "Hopen, Kabendye, hopen!" B'Rabby say, "Soon as dey hopen you must jump hin." Den 'e say, "You see one big t'ing inside dere; you must n' cut dat!" B'Rabby say, "Mind, 'f you cut dat de cow goin' to fall down dead." B'Booky gone. Vw'en 'e got dere 'e take his hand; 'e spank on de cow bottom an' 'e say, "Hopen, Kabendye, hopen." Den 'e jump hin. B'Booky cut, 'e *cut*, 'e *cut* his hand full! B'Booky wan' satisfied; 'e went an' 'e cut de cow heart; de cow fall down; *Bran*', 'e dead! Den B'Booky say, "Hopen, Kabendye, hopen!" After 'e foun' de cow bottom could n' hopen, 'e wven' inside de cow mouth. Nex' mornin', vw'en de people come to feed 'im, dey found de cow dead.

Now dey begin to clean de cow; skin 'im. After dey done clean 'im dey cut 'im hopen; dey take hout hall his guts. B'Booky vwas inside de maw; swell up. De vwoman say, "Cut dat big t'ing open. See what in dere!" After dat dey vwent to cut it open; den B'Booky jump 'way yonder. Dey did n' see 'im. B'Booky say, "See what you t'row on me. Ma jus' sent me down here to buy fresh beef, den you go t'row all dis nasty stuff on me!" De people say, "Hush, don' cry, we give you half o' de cow!" B'Booky say, "I don' want no half!" 'E say, "I goin' to carry you to jail!" Den de man say, "No, B'Booky, we give you half o' de cow!" De man goin' t'row anudder stinkin' pan o' water an' blood hout. B'Booky jump 'way yonder. De man t'row it on B'Booky. Den B'Booky say, "Now I ain' goin' to stop; I goin' carry you right to de jail!" De man say, "Hush, B'Booky, don' cry, I goin' give you half o' de cow!" Anyhow, dey give B'Booky half o' de cow. B'Booky take it on his shoulder; 'e gone.

Vw'en 'e look 'e see B'Rabby. B'Rabby say, "Hey, whey you get all o' dat meat?" B'Booky say, "I went down dere; I cut dat big, big t'ing in de cow, an' de cow fall down dead." Den 'e say, "W'en de people come in de mornin' to kill de cow," 'e say, "I was inside de cow; vw'en dey cut dat big t'ing I jump 'way yonder; I say, 'See what you t'row 'pon me!' 'e say, "Den dey give me half o' de cow." B'Rabby say, "Dat 's de way to do!"

*E bo ban, my story's end, etc.*

*Charles L. Edwards.*

*(To be continued.)*



A PAGE OF CHILD-LORE.

PROBABLY a large majority of the readers of the Journal know the formula that children — boys at least — repeat when they see the word *Preface*. It is referred to in "St. Nicholas." To a boy, the discovery that such a profound and mysterious meaning can be read into the word is a delightful surprise. The formula is :—

*Peter Rice Eats Fish and Catches Eels.*

To my certain knowledge, this is known from Massachusetts to Florida and California. The inquiry on which this statement is based dates back of the "St. Nicholas" article. I first heard the formula when a small boy. It is a true bit of child-lore that passes from generation to generation of schoolboys, and from place to place.

Not quite so common, but still widespread, is the play upon "Preface" reversed :—

*Eels Catch Alligators ; Father Eats Raw Potatoes.*

Until a year ago I did not know that there was a series of these things. There is, however, and they are quite widespread. This upon *Finis* :—

*Five Irish Niggers In Spain ; and reversed,  
Six Irish Niggers In France.*

And upon *Contents* :—

*Children Ought Not To Eat Nuts Till Sunday.*

I find a curious custom among the children in this part of New York city. If two boys meet a negro, one of the boys crosses his two fingers and draws them, thus crossed, down the other boy's coat sleeve, at the same time saying "Grease." It is *luck* to be the first one to do this. This occurs among all the boys of the neighborhood. I do not know whether it prevails outside.

In my boyhood, when we had sideache from running, we always spit on the ground, put a stone over the spot, and pressed the foot of the aching side upon the stone, to effect a cure. This was universal (Western New York). See Journal, ii. p. 108.

A common notion among us as little lads was that "lizards" (newts) counted people's teeth. If they succeeded, the teeth fell out and the victim died. I *know* that our crowd of boys used carefully to keep our mouths shut when we passed a pond where these little amphibians abounded.

With what rapidity child notions travel to-day ! Cigarette pictures were a craze among street-boys for months before they were

used for chance games. I think that flipping of cards struck New York, New Haven, and Baltimore within a single week. The game is like pitching pennies, but there were some special rules about the manner of flipping the cards; these were identical in the three places! *How* did the idea travel?

*Frederick Starr.*

NEW YORK, N. Y.

THE INDIAN MESSIAH.<sup>1</sup>

THE advent of the Messiah has been talked of among the Indians of the Missouri valley for five or six years. It started from a young Cheyenne who, having lost a near relation, went forth alone to wail, after the usual custom. He fell in a trance and dreamed he wandered over the country, seeing the lost game; finally he came upon a camp, when he met his dead relatives. Buffalo meat was drying before the tents, and cooking over the fire; every one was happy and enjoying plenty. As he stood looking at the scene, a line of light beyond the camp caught his eye; it slowly increased in width and brilliancy until a luminous ray stretched from the village to the eastern horizon. Down this path walked a figure clad in a robe, and lighter in color than the Indians. He proclaimed himself to be the Son of God whom the white men had crucified, and opened his robe to show his wounds. He was coming, he said, the second time to help the Indians; they must worship him and he would restore to them the game, and there should be no more suffering from hunger, and the dead and the living would be reunited. The white race would disappear; they had done wickedly. Here the Cheyenne awoke.

After the manner of Indians, this man, who lived with the Arapahos, waited some time before he told his dream. Then others had like visions, and began to hear songs. Those who learned the songs gathered together to sing them with rhythmic movement of the body. Following the lines of other ancient Indian cults, the people fell in trances as they danced, and were supposed to talk with the dead and learn of the future life. From this simple beginning the "Ghost Dance" grew. By and by people began to tell that the Messiah had been seen in the White Mountains near Mexico, and others heard of him in the mountains of the Northwest. A year or more ago delegations of Sioux, of Cheyennes, and Arapahos and other tribes, went to find the Messiah, and returned with wonderful stories. Some brought back bits of buffalo meat, and ornaments belonging to the dead. The manner of the destruction of the white race was described. Those in the south said it was to be by a cyclone; those in the west, that an earthquake would begin at the Atlantic coast, and, "rolling and gaping" across the continent, would swallow all the people. The northern Indians expected a landslide, and the Indians, by dancing when the earth began to move, would not be drawn under.

<sup>1</sup> Portion of remarks made at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

From the Sioux delegation visiting Washington in February, 1891, I learned that the songs sung at the dance were in the Arapaho tongue; that the dance was not of any stated length, or at any stated time, nor was it preceded by fasting, nor was a feast prepared either during or after the ceremony. The dancing resembled that of the "Woman's Dance," and was performed around a pole, somewhat smaller than that used in the Sun Dance, and cut with some of the rites attending the cutting of the Sun Dance pole. During the dance the people did not move rapidly, nor did they simulate the motions of an animal or of the warrior. They closed their eyes, that they might see into the other world. They sometimes wore a skin shirt, fashioned like that of "the man in the West" who taught them of the Messiah, and carried no warlike weapons.

The "Ghost Dance" presents nothing new as a rite, as it holds to old forms in the trance, the manner of dancing, and use of the pole. Its teachings of a deliverer, and the events to follow his coming, are equally old.

The belief in a deliverer can be traced as far back as we have any records of the aborigines. It is one of their fundamental myths. It is notable, in the present instance, that the new Messiah conforms to the old hero-myth in three essential characteristics. First, he is divine. The Indians speak of him as "The Son of God;" and, while this term applies to Christ, it is also applicable to the mythical hero, since he is connected with the mysterious power, the Creator. Secondly, he does not resemble the Indian race, but is of a lighter hue. Thirdly, he comes from the East wrapped in a robe, surrounded by light. In the identification of the mythical deliverer with the Christ of the white race, we see the unconscious attempt of the Indian to reinforce the ancient hero of his myth with all the power of the God of the triumphing white man.

The continuity of life after death, of both men and animals, is undoubted among Indians. The reality of dreams or visions is unquestioned. When a man closes his eyes, or falls into a faint or trance, among his living companions, the pictures he sees are considered to be reflections of actual persons and things, and are never attributed to freaks of memory or imagination. The lost game, the dead friends, are frequently seen in dreams; therefore their continued existence is thought to be proven beyond a doubt; and, as the living can thus enter the presence of the dead and return unchanged to this life, so the restoration of the dead to the living is comparatively a simple thing. This belief has been frequently appealed to in the various struggles of the Indians to recover their lost independence, — one of the best known instances being that of the Prophet, who thus sought to encourage the Indians to league together



for united action against the white race by promising the vast reinforcement of the dead.

The idea of a future happiness which has in it nothing of former experiences of pleasure is hardly conceivable. Different races and persons, therefore, picture a future life according to their culture; and, although these pictures vary widely in details, they have one element in common, — the absence of mental or physical suffering. The notion of future happiness to the uneducated Indian would naturally imply the restoration of past conditions of life, and this would necessitate the absence of the white race. By our occupation of this continent we have brought about the destruction of the game, of native vegetation in part, thus cutting off the Indian's old-time food supply, interfering with his modes of life and his ancient cults. Moreover, we have crowded many tribes off coveted lands on to tracts of barren soil, where only the government ration stands between the untutored red men and starvation. On these reservations we hold the tribe practically prisoners; for, should they attempt to leave their barren hills, they would be driven back by the military. The conviction that ours is a cruel and unjust race has been seared into the Indian mind in many ways. The story of the death of Christ has made a stronger impression upon some Indians than the story of his life of benefactions, and there are many natives who regard the manner of his death as additional evidence of the white man's inhumanity, he not having hesitated to attack the Son of God.<sup>1</sup> Such being the Indian's estimate of the white race, it is not to be wondered at that he has ventured to ally his treatment with that bestowed upon the Christ, and to predicate the destruction of the common offenders. The version making the earthquake the means of annihilation seems to have originated among the tribes of the Rocky Mountains; while the cyclone and landslide were suggested by those who live where the winds make havoc and quicksands render regions dangerous to dwell upon. Thus the forms of the catastrophes seem to have been suggested by the environment of the Indians framing the story.

It is an interesting fact that this craze is confined almost exclusively to the uneducated. The Indians affected belong to tribes which formerly lived by hunting, and knew almost nothing of raising maize. It is not unlikely that the "craze" would have died out with-

<sup>1</sup> Eight years ago, among the Ogallala Sioux, I listened to men arguing the superiority of the Indian's reverence and sacrifice in the Sun Dance over the cruelty and cowardice of the Christians, who were not only guilty, by their own account, of murdering God's Son, but who sought to secure through this act their vicarious release from future suffering. This statement I have met many times in different tribes.

out any serious trouble, having been overcome by the quiet, persistent influence of the progressive and educated part of the people ; but the non-progressive and turbulent elements have sought to use this religious movement for their own ends, while conjurers, dreamers, and other dangerous persons have multiplied stories and marvels, growing greater with each recital. Thus a distrust has grown up around the infected tribes, and a situation of difficulty and delicacy has come about.

In view of all the facts, it is not surprising that these Indians, cut off from exercising their former skill and independence in obtaining their food and clothing ; growing daily more conscious of the crushing force of our on-sweeping civilization ; becoming, in their ignorance, more and more isolated from a new present, which is educating their children in a new language and with new ideas, — that these men of the past, finding themselves hedged in on all sides, and shorn of all that is familiar to their thought, should revert with the force of their race to their ancient hope of a deliverer, and to confound their hero with the white man's Messiah, who shall be able to succor the failing Indians, feed their half-famished bodies with the abundant food of old, to reunite them with their dead, and give back to them sole possession of their beloved land. In a rudely dramatic but pathetic manner this "Messiah craze" presents a picture of folk suffering, and their appeal for the preservation of their race, to the God of their oppressors.

*Alice C. Fletcher.*

## ACCOUNT OF THE NORTHERN CHEYENNES CONCERNING THE MESSIAH SUPERSTITION.

MR. GEORGE BIRD GRINNELL, editor of "Forest and Stream" (New York), a person thoroughly familiar with Indian customs, and himself by adoption a member of the Blackfeet tribe, while at Fort Keogh, in the autumn of 1890, had an opportunity to learn from the chiefs of the Northern Cheyennes their version of the origin and spread of the superstition. A statement of Mr. Grinnell's experience as given in an interview published in the "New York Tribune," November 23, 1890, is given substantially as follows according to the author's revision : —

I spent several days at Fort Keogh, living in a camp of Cheyenne scouts employed by the government. While there I saw and talked with two of the principal chiefs of the Northern Cheyenne tribe, Two Moons, the war chief, and White Bull, the peace chief. Both of these chiefs talked with me very freely about the spread of the religious superstition among the Indians concerning the new Messiah. Both of them felt very anxious, for they feared that the excitement might lead to an outbreak. They told me, what I had already known, that this supposed Messiah had predicted certain special events to come off in September, and when these failed to happen the Northern Cheyennes lost faith in the new doctrine. But shortly after the failure of the prophecies, some Shoshones and Arapahos came over from Fort Washakie to visit the Cheyenne agency, and when they got to the Cheyenne camp they reported that while travelling along on the prairie they had met with a party of Indians who had been dead thirty or forty years, and who had been resurrected by the Messiah. Since their resurrection, the formerly dead Indians, so the visitors said, had been going about just like the other Indians who had never died.

This started up the excitement again, and all the Indians at the agency began to dance. Two Moons and White Bear were all the more alarmed because of the trouble that the Northern Cheyennes had had last spring. That trouble shows a trait peculiar to the Indian character. Two white men had been killed, one of them by no one knew whom, but four or five Indians were arrested on suspicion, were kept in jail for several months, and were then released, not a particle of evidence having been offered against them. The other white man was killed by two young men of the Cheyenne tribe. This one was a settler who had gone out in search of a lot of milch cows. The Indian boys were out hunting, and one of them, stepping quickly out from behind some bushes, frightened the cows. The settler was angry, and struck the Indian boy with a rope. The young fellow went away and talked with his companion, and both turned toward the settler, whose attitude was menacing. The second young Indian raised his rifle and shot the settler dead. The boys went back to camp and told American Horse, their chief, what they had done. They did not want to be imprisoned and



hanged, but they knew that they would have to die, and preferred to die like warriors. So they told American Horse to send word to the troops and the Indian police that they had fled to a hill four or five miles away, and could be captured there.

The boys dressed themselves in their best clothes, armed and painted themselves, and, mounting their horses, rode to the hill they had named. The troops and the Indian police were told, and started out to capture the boys. Half a mile from the hill the boys were seen standing by their horses. As soon as they saw the troops they mounted their horses and charged, two boys against a hundred men. When within a range of two hundred yards the troops opened fire, but the boys pressed on, charged clear through the troops unhurt, and succeeded in getting a quarter of a mile beyond their enemies, when they turned and charged back. Both boys were killed as they came on the second time.

This irritated the Cheyennes, who are the bravest of men, Indians or white. It is clear that if people believe that they are going to be resurrected in a short time, they do not mind dying very much, and the Cheyennes are so extremely brave anyway, that this belief makes them all the more dangerous and reckless. This tribe have not been treated well, as it is. They have no land excepting on the hill-tops, the best land having been settled upon by the whites before the reservation was given to the Indians. Nothing will grow upon the Cheyenne lands without irrigation. Still, I do not think that the Cheyennes will go into any organized revolt. Some crazy officer of the troops, or some hot-headed settler who may become frightened, may kill an Indian or two, and then the younger men may start in to get revenge. In this way, and in this way alone, I believe, a general outbreak may be precipitated.

I never heard of the dance of the Indians called the "Ghost Dance" until I returned to the East. In the Indian country it is known as the "Dance to Christ." The Southern Cheyennes and the Southern Arapahos were among those by whom I saw it danced. The Indians believe that the more they dance the sooner the Christ will come. The dance usually lasts for four nights, beginning a little before sundown and continuing until any hour the next morning. The Indians, men, women, and children, form a circle, probably one hundred feet in diameter, standing shoulder to shoulder, close together. All, of course, face inward. Several men take their places in the circle and start the dance by singing a song in the Arapaho tongue. They move slowly to the left, one foot at a time, keeping in unison with the music. The scene is extremely weird when the moon is up. The Indians clad in white sheets look like so many ghosts. Their rapt and determined faces show how earnest they are. The hoarse, deep voices of the men and the shriller notes of the women mingle in a kind of rude harmony. They sing exactly together and their dancing is in perfect time to the music of the song. As I beheld it, the scene was one to thrill the looker-on.

At intervals of a few notes particular emphasis is given, and the note so emphasized is the signal to move the left foot to the left. So the circle



moves around, quaint shadows playing on the turf both in and out of the circle of the dance. Frequently a few of those sitting outside the circle step into it to dance, while those who have been dancing may stop to rest. They move their heads and bodies very little, but step to the left in time with the music, so long as the song is kept up. At intervals, all in the circle sit down to rest and smoke. Even the Cheyennes sing the music of the Dance to Christ in the Arapahoan tongue. This is because the original discoverer of the Messiah was Arapaho.

I talked with "Billy" Roland, the scout, who had seen Porcupine. Porcupine claimed to be the second man of the plains tribes who had seen the Messiah. Most of the Indians now, I believe, claim to have seen him. The fact is, however, that I could find no one in the Cheyenne camp who claimed to have seen the Messiah in the flesh, — that is, no one but Sitting Bull, an Arapaho. It must be understood that it is Sitting Bull the Arapaho, not Sitting Bull the Sioux, who claims to be the original prophet. This Arapaho was absent from his tribe for twelve or fourteen years with the Gros Ventres of the Prairie, a branch of the Arapahos. I think the revelations came to him when he was at Fort Washakie, the headquarters of the Northern Arapaho tribe. This tribe split up about forty years ago, one half going south as far as the Indian Territory, and the other going to the far north. They visit each other back and forth, however, and keep up a constant correspondence by letter, one of the disadvantages, perhaps, of the Indian education.

While I was at the Pawnee agency a lot of letters were received from the Sioux, trying to get the Pawnees to unite with them. Some of the Indians came to me and asked me if I believed in the Messiah theory, and I told them "No." When I left the Pawnees last month, there was no reason to believe that they would take part in any outbreak. There was some excitement reported among the Poncas during my stay with the Cheyennes, and many of them came to the Cheyennes to learn the "Dance to Christ." At that time, too, the Caddoes were dancing according to the new doctrine. The Caddoes are a branch of the Pawnees, and are too intelligent, I believe, to go into a revolt. Still, although more civilized than most of the tribes, and having farms and houses, there was more excitement among the Caddoes than among any of the other tribes. The Wichitas, Comanches, and Kiowas were also dancing in October. They are probably wilder than any of the others, but I don't think even they could be influenced to join an open revolt.

In answer to further inquiries, Mr. Grinnell informs the editor that during the autumn of 1890 he spent some time among the Southern Cheyennes, and that when he was in their camp he saw Sitting Bull the Arapaho, who asserts that he is the chief prophet of the new religion. Mr. Grinnell has sent a fuller account of his observations among the Northern and Southern Cheyennes, written in November, 1890, and in part printed in the "New York Times," which is given below: —

Although the tribes in the Indian Territory believe that the Christ appeared to the Indians in the north, the truth is that the more northern tribes know nothing about the new religion. About the Blackfeet, Assiniboines, Gros Ventres of the Prairie, Rees, Mandans, and Gros Ventres of the Village, I can speak with great confidence, for within two months I have seen and talked with men of all these tribes. But as soon as one gets south of the Northern Pacific Railroad he begins to hear, if he goes into an Indian camp, whispers of the coming of the Messiah, or the women and children singing the songs of the worship dances. The Northern Cheyennes are interested believers in the coming of this Christ. All, or almost all, the bands of the Missouri River Sioux believe in him; so do the Shoshones, the Arapahos, north and south, the Kiowas, Comanches, Wichitas, Caddoes, and many other smaller tribes. All the above-mentioned tribes hold the worship dances. The Pawnees, Poncas, Otoes, and Missourias have heard of the Messiah and believe in him, but they have not yet generally taken up the dances.

Something over a year ago an Arapaho Indian named Sitting Bull came into the Shoshone Agency at Fort Washakie, in Wyoming, and told the Indians there that somewhere up north he had seen a Christ. He gave a detailed account of his journeyings up to the point where he reached the place where he saw the vision, for such it appears to have been, described the person whom he saw, told what he had said, and that he foretold a restoration of the old order of things which prevailed on the plains and in the mountains before the advent of the white settlers. The Christ told Sitting Bull of his previous life on this earth, when he had come to help the white people, of their refusal to accept him, showed the scars on his hands and feet where he had been nailed to the cross, and finally said that before long the whites would all be removed from the country, the buffalo and the game would return in their old-time abundance, and the Indians would settle down to the old life in which they depended for subsistence on game killed by the bow and arrow. After some further conversation Sitting Bull was fed on buffalo meat and then fell asleep, and woke up near his own camp.

I am not at all inclined to credit the statement that this religion originated with Sitting Bull, but am disposed to think that he received the idea from other Indians, perhaps farther west. At all events, it appears quite certain that he had not been living with his tribe for ten or twelve years. Where he had been during this time is not known. Possibly with the Northern Cheyennes, or perhaps with the Gros Ventres of the Prairie.

This announcement by the Arapaho received a good deal of attention from the Indians at Washakie, and some time in the winter a Northern Cheyenne named Porcupine, who was visiting there and who heard the story, made a pilgrimage to see for himself if these things were true. His story, as I received it recently when in the country of the Northern Cheyennes, was as follows: From Washakie he went to some point where he took the cars and travelled for some distance; then, leaving the railroad, he went two days in a wagon until he reached the borders of a large lake,

near which is an Indian agency. Near this lake were camped a great many Indians of different tribes and some whites. When Porcupine reached there, these people told him that the Christ would be there to meet them the following afternoon. The brush, sage and rose bushes, had been cut off close to the ground over a circle perhaps one hundred feet in diameter, and in the underbrush close to this circle a little place had been cut out and a piece of canvas spread on the ground for the Christ to lie on when he should come.

The next day, as the sun was getting low, the people all assembled about this circle, and presently a man was seen walking into it. The people stood about until he had reached the middle of the circle, and then they went in to meet him. He stood in the midst and talked to them, appearing to be able to talk all languages and to make himself understood by all the tribes present. On the first occasion of his appearance he had short hair, a beard, and wore citizens' clothing, — in other words, was apparently a white man. Subsequently he had long hair, down to his waist, and his skin was darker, like an Indian's. He told the people that things were going to be changed; that the game and the buffalo would be brought back; that they should again have their own country, and that the world should be turned upside down and all the whites spilled out. He closed his speech by saying that in the night he should go up to heaven to see God. Then he went to the place prepared for him and lay down and slept.

Next morning about nine or ten o'clock the people again gathered about the circle, and presently the Messiah walked in among them. He told them that he had just returned from heaven, where he had seen God. He taught the people a dance and several songs, and ordered them to hold one of these dances for four days and four nights at the full of every moon. Such is Porcupine's story.

The locality at which Porcupine saw the Christ is not known, but as nearly as I can gather, from those who claim to be best informed on the subject, it was near some lake in western Nevada, possibly Walker Lake or Pyramid Lake.

In this new dance the people form a circle facing inward and standing shoulder to shoulder, touching each other. They sing the new songs taught them by the prophets of this religion, and move with a slow-stepping motion in time to the song from right to left, bending the knees slightly at each step, so that the head dips down a little. In the midst of the ring formed by the dancers usually stands an old man, who with uplifted hands exhorts them.

As the ceremony proceeds, some of the dancers become excited, and at intervals a man will break out of the ring and rush to the centre of the circle, there falling stiffly on the ground, where he may lie for hours perfectly motionless. Women, too, rush to the centre of the circle, but they seem to be affected less easily than the men, and will sometimes dance about for ten or fifteen minutes, crying and wailing and making strange gestures, before they fall over and lose consciousness. At a dance of



Cheyennes and Arapahos that I attended a few nights ago, there were at one time in the circle three prostrate men and two men and two women on their feet. At a Caddo dance that I witnessed recently, several women broke away from the ring and danced about like intoxicated or insane persons outside the circle, finally falling apparently insensible. One of these, a young girl not more than sixteen or seventeen years old, recovered in a short time and rose and walked away.

With the Northern Cheyennes, the dance differs in one or two details from that practised among the southern section of this tribe. Among the Northern Cheyennes, four fires are built outside of the circle of the dance; one fire toward each of the cardinal points. These fires stand about twenty yards back from the circle, and are built of long poles or logs, set up on end, so as to form a rough cone, much as the poles of a lodge are set up. The fires are lighted at the bottom and make high bonfires, which are kept up so long as the dance continues.

One of the cardinal points of faith of this religion is, that those who are dead will all be raised, and will again live upon the earth with their people. Sometimes during a dance a man who has been in a trance will revive, and may rise to his feet and shout in a loud voice that he sees about him certain people who have long been dead. He will call these risen dead by name, and say that he sees them standing or sitting near certain of the people who are looking on, mentioning the names of the latter. The people believe that he sees these long-dead people, and are frightened to know that they are close to them. It is not quite clear whether the living regard these persons whom they cannot see as actually resurrected but invisible, or as ghosts. As nearly as I can gather by talking with the Indians, they think them ghosts.

In connection with these dances what are regarded as miracles are not infrequently performed. For example, the other night one of the prophets announced that a number of persons long dead had arisen from the grave and had come to visit him. They had brought him, he said, a piece of buffalo meat, and that night the people should again taste their old-time food. After the dance was over this man appeared in the ring holding in his hands a small wooden dish full of meat. He called up to him the dancers, one hundred or more, one by one, and gave to each a small piece of meat out of the dish. After all had been supplied the dish appeared to be still half full.

The Cheyennes and other tribes in this territory frequently receive from the northern Indians letters touching on religious topics, and sometimes these letters contain most extravagant statements, which, however, are received by the Indians with implicit faith. A letter which came recently told of an attempt on the part of some United States troops to arrest a prophet. The soldiers approached him and tried to take hold of him in order to take him to the guard-house, but as they reached out their hands to seize him their arms would fall down to their sides. For a long time they tried to take hold of him, but they could not do it. He did not attempt to resist or run away, but sat there motionless. At length the soldiers gave it up for a bad job and went away.



Still more remarkable is an account which tells of a narrow escape by one of the three major-generals of the army. According to this story, General Miles, with some troops, went out in person to arrest the Christ. When they came to the place where he was, he told the general that it was useless to attempt to arrest him ; it could not be done, and it would be better for him not to try to do it. The general said that he had received his orders and must obey them. He then commanded the troops to take the prisoner into custody, whereupon the Christ made it rain for seven days and seven nights, and the result was that all the soldiers were drowned, General Miles alone escaping alive to tell the tale of the disaster.

The Southern Cheyennes state that the destruction of the white race will take place by its being overwhelmed in a sea of mud. The surface of the earth will become a mire in which the whites will sink, while the Indians will remain on the surface. This I believe to be a purely Indian conception, for more than one tribe believe that the giants who used to inhabit the earth, before the creation of the Indians of to-day, were destroyed by the Deity in just this way. In my book on the Pawnees ("Pawnee Hero Stories and Folk-Tales," p. 356) I have stated that the Pawnees believe their predecessors on this earth to have perished in that way. The Arikaras have the same belief, which is no doubt shared by all members of the Pawnee family, and perhaps by other tribes.

An account of the manner in which these spirit dances are performed is given by Mrs. James A. Finley, wife of the post trader at Wounded Knee, which is here printed as copied into the "Essex County Mercury" (Salem, Mass.), November 26, 1890 : —

This dance is participated in often by as many as five hundred Indians. In preparing for the dance, they cut the tallest tree that they can find, and, having dragged it to a level piece of prairie, set it up in the ground. Under this tree four of the head men stand. The others form in a circle and begin to go around and around the tree. They will dance continuously from Friday afternoon till sundown on Sunday. They keep going round in one direction until they become so dizzy that they can scarcely stand, then turn and go in the other direction, and keep it up until they swoon from exhaustion. That is what they strive to do, for while they are in a swoon they think they see and talk with the new Christ. When they regain consciousness they tell their experience to the four wise men under the tree. At the end of the dance they have a grand feast, the revel lasting all Sunday night. They kill several steers and eat them raw, and drink and gorge themselves to make up for their fast.

The Indians lose all their senses in the dance. They think they are animals. Some get down on all fours and bob about like buffaloes. When

they cannot lose their senses from exhaustion, they butt their heads together, beat them upon the ground, and do anything to become insensible, so that they may be ushered into the presence of the new Christ. One poor Indian, she says, when he recovered his senses, said that Christ had told him he must return to earth, because he had not brought with him his wife and child. His child had died two years before, and the way the poor fellow cried was heartrending. At a recent dance, one of the braves was to go into a trance and remain in this condition four days. At the close of this period he was to come to life as a buffalo; he would still have the form of a man, but he would be a buffalo. They were then to kill the buffalo, and every Indian who did not eat a piece of him would become a dog. The man who was to turn into a buffalo was perfectly willing, and Mrs. Finley presumes they have killed and eaten him by this time. This lady is of the opinion that if the government lets them alone there will be no need of troops; they will kill themselves dancing. Seven or eight of them died as a result of one dance, near Wounded Knee.

It seems evident, in a general way, that the Indian Messianic excitement is the result of a combination of primitive beliefs and introduced Christian conceptions; but the task of giving a correct account of the origin, progress, and varieties of the movement is likely to be attended with much difficulty, and to illustrate the obstacles encountered by any person who undertakes, even under the most favorable circumstances, to write history; while, with regard to the relation of the original Indian ideas and dances to those now developed, the most divergent opposite views exist. The editor of this *Journal* has therefore prepared the following letter, to be sent to persons whose position has given opportunity for accurate observation respecting the superstition:—

CAMBRIDGE, MASS., *February 1, 1891.*

DEAR SIR,—I am anxious to obtain all accessible information regarding the character and causes of the religious excitement existing among several Indian tribes, with a view to presenting a history of the matter in the "*Journal of American Folk-Lore.*" I would therefore request you to furnish me with any particulars which you may be able to give respecting the following points:—

1. The origin and progress of the movement in your neighborhood, and anything relating to the history of the belief respecting an Indian Messiah, forms of his manifestation, revelations supposed to be made by him, etc.
2. The nature and method of the Ghost or Spirit dances, the songs used in these, with Indian words if obtainable, the ritual of preparation, fasting, acts of self-injury, etc., and beliefs relative to the dances.
3. Manifestations accompanying the phenomena,—ecstasies, vi-

sions, trances, stories of miracle and resurrection, preachings, if such exist, and legends to which the expectation has given rise.

4. The state of mind resulting from final failure, and the manner in which defeat is explained ; the effect which failure has on the original belief.

5. Any other material which you may consider to be connected with the subject.

In return, I shall be happy to send to informants copies of the "Journal of American Folk-Lore" containing articles based on information received.

Yours very truly,

*Editor of "Journal of American Folk-Lore."*



## WASTE-BASKET OF WORDS.

**CALINDA.** — This is the name of a song or dance still remembered in Louisiana, where it has been practised by negroes, and is supposed to be of orgiastic character and African origin. Mr. G. W. Cable ("Creole Slave Dances," "Century Magazine," February, 1886) says that the song in that State "was always a grossly personal satirical ballad." He cites an example of such a song, the refrain being, "Dancé Calinda, Bon-djoum ! Bon-djoum !" It appears from his account that the Calinda was performed by whites as well as negroes. Saint-Méry, in his "Description de l'Isle Saint Dominique" (i. 49, 652), calls the dance *Calenda*. With him it would appear to be rather a general term for a dance than the name of a particular movement. Mr. Lafcadio Hearn, in a story of Martinique, uses the form *Caleinda*. Improvisation appears to be the idea which it suggests to him ("Harper's Magazine," January, 1890, p. 224). I believe the word to be only a survival of the Latin *Calendæ*, Calends. Thus in the Provençal romance "Flamença" (thirteenth century) we read : "Cantan una calenda maia" (they sing a song of the calends of May). These songs were danced. De Puymaigre ("Chants Pop. Rec. dans le Pays Messin," p. 203) observes that the "trimazos" (May-songs), formerly serious, have degenerated into satire. This satire, however, was doubtless one feature of the ancient observance. If this is the origin of the term, the Latin word, in Louisiana and the West Indies, has outlasted its use in Europe. — *W. W. Newell*.

**CULCH.** — This word, meaning rubbish, is common in the West of England. — *C. G. Leland, London, Eng.* Another correspondent would spell the word *Culsh*, and remarks on its use as frequent in England.

**ENCHOUSE.** — Miss Addie E. Hopkins, of Provincetown, Mass., informs me of a word and phrase, wholly new to me, which she has heard only from people of seventy or eighty years of age, living in or coming from Truro, Mass. When referring to anything very expensive they described it as being "as dear as *enchouse*." The word was accented on the first syllable, which was pronounced as in *enter*; the *ch* was sounded as in *chance*, and the four last letters as in *ouse*. It seems likely that it referred to some article of commerce once known on Cape Cod, but now passed out of use. But what could it be? — *T. W. Higginson, Cambridge, Mass.*

**FINNICKY.** — Fussy, particular. Common in New England.

**KEEPING-ROOM.** — In New England, the chief room or parlor.

**KERHOOT.** — Crowd, assembly. "The whole kerhoot of them." From "Ogeechee Cross-Firings," in "Harper's Magazine," May, 1889.

**KITCABOODLE.** — Used in New England, in the same sense as the preceding. "The whole kitcaboodle." — *Fane H. Newell, Cambridge, Mass.*

The original of this word was the phrase "Kit and caboodle," which, possibly, may be still in use in some parts of New England. In this phrase *kit* generally referred to individuals, and *caboodle* to their belongings, — "the whole kit and caboodle of them" making a stronger expression than either "the whole kit of them" or "the whole caboodle of them." The

phrase was shortened to "kit 'n' caboodle," which was probably the immediate ancestor of the above.

MOSEY. — To move along slowly. "To mosey along." Central Ohio. — *Fanny D. Bergen, Cambridge, Mass.*

PERNICKETY. — Fussy, particular. "She's awful pernickety." New England. — *F. D. Bergen.*

PUDGICKY. — Similar to preceding, but with a notion of being cross and fretful. — *Fane H. Newell, Cambridge, Mass.*

ROOM. — Used in the same sense as *keeping-room*. (See above.) "In the room." Ohio and New Brunswick. — *F. D. Bergen.*

SPON-IMAGE. Likeness. I have formerly heard employed as a familiar expression the phrase: "He's the very *spoon-image* of his father." — *F. J. Child, Cambridge, Mass.* *Spawn* is somewhat coarsely used in the same sense. — *F. D. Bergen.* *Spoon-image* is therefore *spawn-image*.

WUDGET. — A tangle, snarl. "What a *wudget* this is." New England.

DUST, HETCHEL, ETC. — Of the words mentioned in the last "Waste-Basket," *dust*, *hetchel*, *lolly-gag* (for *lallygag*), *skeezicks*, and *thank-ye-marm* are very common in Central New York, and the last three also in Eastern Pennsylvania. — *H. C. G. Brandt, Clinton, N. Y.*

A correspondent asks: "What is the origin of the following words, which are frequently heard in general use in certain parts of Eastern Pennsylvania?"

FAZE, or PHASE. — Used in the sense of "to overcome."

REE HORSE, or RHEA HORSE. — A frisky or unmanageable horse.

REDDING-COMB. — The ordinary comb for the hair. (This is a perfectly good old English word. To *red*, or *redd*, the hair is to comb it out. Halliwell, "Dict. of Archaic and Provincial Words;" Jamieson, "Etym. Dict. of the Scottish Language." *Red-kaim*, or *Reddin-kaim*, "is a wide-toothed comb for the hair." Jamieson. — *Ed.*)

## FOLK-LORE SCRAP-BOOK.

In the last number, attention was called to an article of Mrs. Harriet Maxwell Converse, printed in the "Buffalo Express," October 12, 1890, on the Green Corn Dance and the Great Feather Dance of the Seneca Indians. These dances were held in September, 1890, in the Cattaraugus Reservation, Newtown, N. Y. Mrs. Converse is, by adoption, a member of the Snipe Clan of the Seneca nation, and has a hereditary connection with the nation, her grandfather and her father having both been adopted as members of the Seneca nation, the first in 1792 and the second in 1804. The latter Mr. Maxwell was a friend of the famous Red Jacket, and had prepared a vocabulary of the Six Nations, which, unfortunately, was destroyed by fire. Mrs. Converse received, at the time of her adoption as the great granddaughter of Red Jacket, the name of Gā-yā-nis-hā-oh, signi-

fyng, "The Bearer of the Law." This is a hereditary clan name of dignity, bestowed on both men and women, and is never assigned to any person until after the death of the former bearer of the name.

Among the festivals of the Iroquois Indians, one of the most important is the Ah-dake-wa-o, or Green Corn Festival, commonly called the Green Corn Dance. This dance continues for three days, and, though varied in proceedings, the ceremonies of each day terminate with a feast. Like all the religious ceremonies of the red man, "thanksgivings" predominate in this, the Ah-dake-wa-o. The "Great Feather Dance," included in this festival, is also religious, and, that guests from each nation may unite in the universal thanksgivings, and join in this dance, these festivals are never "called" the same day of the month on the separate reservations.

In the distribution of the various offices and duties pertaining to the ceremonies, the matrons, as well as the men, take share. They are denominated Ho-non-de-ont, or "Keepers of the Faith," and to their care is intrusted the "preparations" for the feast. As the festival-time draws near, these matrons are also appointed to visit the cornfields at sunrise every day, and bring to the council-house several ears of corn, there to be examined by one of the "head men," who decides, when it is in fit condition for eating, the date when the feast shall be called.

This year the "summons," or invitations, from the chiefs at the Cattaraugus Reservation were sent to those who were to be the active participants and guests from Tonawanda and Allegany reservations that, on September 10th, at sunrise, the introductory ceremony of the Ah-dake-wa-o would begin at the council-house on the Cattaraugus Reserve. This council-house, located one mile from Lawton Station on the Erie Railroad, and standing on a prominent elevation in the centre of an open space of eight acres of undulating grassy ground, was erected on the spot where the Seneca Indians, withdrawing from the Buffalo Reservation, felled the trees of the dense forest, and made the settlement they called "The New Town." This little Indian village, retaining its old name though having lost its significant "The," is now known as Newtown. The council-house, a one-storied wooden structure about eighty feet long and fifty feet wide, constructed in accordance with the cardinal points of the compass, — north, south, east, and west, — has two entrances, one at the northeastern end of the building, designed for the women, and the other at the opposite southwest end for the men only; and although the council-house has no inner division, the women always sit apart from the men during a council or a dance. At the east end of the building, within a brick chimney that juts out about four feet from the wall, yawns a huge fireplace, in which still remained the ashes of the last feast (in the old times these ashes were not removed save at the New Year festival); the long crane that hung within its smoke-begrimed depths suggested the swinging of the great kettles of the corn soup and succotash of the winter-time feasts. On the three sides of the chimney above the fire-place are projecting shelves, on which were deposited the various donations to the feast which had been presented by the "foreign" guests and friends. At the west end of the



building stands an old-fashioned iron stove, rusty and fireless during the summer time, but in which great logs can be thrust to the comfort of the participants in the winter festivals. On the south and west sides of the council-house, and extending lengthwise, are three rows of undivided seats, not unlike the pews in very old churches, arranged step-like, one above the other ; and for further accommodation ordinary wooden benches are provided in the east end of the house, that all may be seated during the ceremonies. In the centre of the room two benches were apportioned to the singers and musicians. One of these benches was well worn in deep ridges, the result of the vigorous strokes of the turtle-shell rattles in the hands of the musicians.

It is the custom for the Ho-non-di-ont, or men keepers of the faith, to build at sunrise, on the morning of the feast, the "first fire," and to place upon it tobacco and some ears of corn as a special offering to the Great Spirit, and, while the offering was burning, to ask his blessing, after which the fire is extinguished and a new one built in its place by the women who have charge of the public feast. Although the "summons" called for a convening of the people at sunrise, yet at eight o'clock the councillors had not assembled, which delay, however, was afterwards explained. The great variety of vehicles that had brought the guests to the festival were ranged around the outer edges of the grounds ; groups of young men playing ball ; young women and girls sauntering about, evidently intent in the "chat of pleasant conversation ;" old men with tottering steps, elderly women with pathetic gayety slowly making their way to the council-house ; matrons hurriedly busy preparing the soup and succotash boiling vigorously in large iron kettles suspended over the great logs that burned with a glow suggestive of comfort and warmth in the chill mist that veiled the far-away hills, — all added to the picturesqueness of a scene that was striking in its effectiveness.

It was not long before a general movement in the assemblage gave notice that the ceremonies were about to begin. The women slowly entered the building by the northeast door, the men passing in at the southwest entrance and arranging themselves with order in the seats ; the musicians, with their turtle-shell rattles, had already taken their places on the benches appropriated for them ; and when quiet prevailed, — and there is no congregation of people who remain so perfectly quiet as an assemblage of Indians at a religious "gathering," — the "head speaker" began the feast ceremonies with an invocation to the Great Spirit. The men, with uncovered heads, bent in reverent attention (Indians never kneel), and the women looked solemn and earnestly serious as the speaker, in low voice, rendered his prayer. After a pause, lifting his voice, he proceeded with the following address (I give the *literal* translation) : —

"My friends, we are here to worship the Great Spirit. As by our old custom we give the Great Spirit his dance, the Great Feather Dance. We must have it before noon. The Great Spirit sees to everything in the morning ; afterwards he rests. He gives us land and things to live on, so we must thank Him for his ground and for the things it brought forth. He gave us the thunder to wet the land, so we must thank the thunder.



We must thank Ga-ne-o-di-o [Handsome Lake, the prophet of the "new religion"] that we know he is in the happy land. It is the wish of the Great Spirit that we express our thanks in dances as well as prayer. The cousin clans are here from Tonawanda; we are thankful to the Great Spirit to have them here, and to greet them with the rattles and singing. We have appointed one of them to lead the dances."

During this speech the men remained with their heads uncovered. At its conclusion, and following a slight pause, a shout from outside the council-house gave notice that the "Great Feather" dancers were approaching.

The "Great Feather Dance," one of the most imposing dances of the Iroquois, is consecrated to the worship of the Great Spirit, and is performed by a carefully selected band of costumed dancers, every member of which being distinguished for his remarkable powers of endurance, suppleness, and gracefulness of carriage. As they drew near to the council-house the swaying crowd gave way, permitting the leader and his followers to pass through the west door, where, taking their places at the head of the room, they remained stationary a moment as the speaker introduced the leader to the people and proceeded, in a voice keyed to a high pitch, to offer the ceremonial "thanks," the dancers, meanwhile, walking around the room, keeping step to the slow beating of the rattles. Each "thanks" was followed by a moderately quick dance once around the room, and terminating at the halt into a slow walk, which was continued during the recital of each "thanks" until all were rendered.

#### THE THANKSGIVINGS.

We who are here present thank the Great Spirit that we are here to praise Him.

We thank Him that He has created men and women, and ordered that these beings shall always be living to multiply the earth.

We thank Him for making the earth and giving these beings its products to live on.

We thank Him for the water that comes out of the earth and runs for our lands.

We thank Him for all the animals on the earth.

We thank Him for certain timbers that grow and have fluids coming from them [referring to the maple] for us all.

We thank Him for the branches of the trees that grow shadows for our shelter.

We thank Him for the beings that come from the west, the thunder and lightning that water the earth.

We thank Him for the light which we call our oldest brother, the sun that works for our good.

We thank Him for all the fruits that grow on the trees and vines.

We thank Him for his goodness in making the forests, and thank all its trees.

We thank Him for the darkness that gives us rest, and for the kind Being of the darkness that gives us light, the moon.

We thank Him for the bright spots in the skies that give us signs, the stars.

We give Him thanks for our supporters, who have charge of our harvests. [In the mythology of the Iroquois Indians there is a most beautiful conception of these "Our Supporters." They are three sisters of great beauty, who delight to dwell in the companionship of each other as the spiritual guardians of the corn, the beans, and the squash. These vegetables, the staple food of the red man, are supposed to be in the special care of the Great Spirit, who, in the growing season, sends these "supporters" to abide in the fields and protect them from the ravages of blight or frost. These guardians are clothed in the leaves of their respective plants, and, though invisible, are faithful and vigilant.]

We give thanks that the voice of the Great Spirit can still be heard through the words of Ga-ne-o-di-o (by his religion).

We thank the Great Spirit that we have the privilege of this pleasant occasion. [Vigorous dancing followed this, all shouting in gladness, in which the speaker joined.]

We give thanks for the persons who can sing the Great Spirit's music, and hope they will be privileged to continue in his faith.

We thank the Great Spirit for all the persons who perform the ceremonies on this occasion.

With this the thanksgiving ended. There is an Iroquois harvest festival in which is included thanksgivings for all the harvest, when each grain and fruit-producing tree, vine, or bush is separately recognized.

The speaker then ordered the dance to begin, and the dancers, who in single file had walked slowly around the room during the recital, save at the interludes of the "thanks," began a movement of a more animated character.

In all its features and characteristics the Feather Dance is quite unlike the War Dance. In its performance the dancer remains erect, not assuming those warlike attitudes of rage or vengeance which so plainly distinguish the two dances. All the movements of the Feather Dance are of a graceful character, its undulating and gentle motions designed to be expressive of pleasure, gladness, and mildness. Each foot is alternately raised from two to eight inches from the floor, and the heel brought down with great force in rhythm to the beat of the rattles. At times there was an indescribable syncopated movement of wondrous quickness, one heel being brought down three times before it alternated with the other, the musicians beating the rattles three times in a second, every muscle of the dancer strung to its highest tension, the concussion of the foot-stroke on the floor shaking the legging bells; the lithesome, sinuous twistings and bendings of the body momentarily accelerated by the dancers' shouts of rivalry mingled with the plaudits and encouraging cries of the excited spectators, as they filed swiftly round and round the council-house, were thrilling to a degree of intense-ness! The dancers accompanied themselves by joining the singers in a weird syllabic chant consisting of but two notes—a minor third—which

was strongly accented as they sang the *Ha-ho — Ha-ho — Ha-ho*; then with quicker time all joined in the refrain, *Way-ha-ah, Way-ha-ha, Way-ha-ah*, and terminating in the strong guttural shout, *Ha-i, ha-i*, as the dancers bowed their heads in accent.

In this dance there were fifty men in costume, for whom, at the "rest" intervals, a refreshing drink, made from the juice of the wild blackberry, added to sweetened water, was provided. In the slower movements many of the women, at the exhortation of the speaker urging all to unite in the Great Spirit's dance, joined the dancers at the foot of the column, finally forming an inside circle.

At noon the costumed dancers went to their homes, returning again in ordinary citizen's dress. During their absence an opportunity was offered to any person who might desire to have children named, or names changed. A child three months old was "presented" for a name, the babe having been the realization of a dream. Before its birth its "grandfather" had dreamed that a boy would be born who would be a great hunter, and as the older Indians have strong faith in dreams, this child was particularly mentioned as a proof of the infallibility of the dreamer. The name given was "The Swift Runner."

The speaker of the day then made a short address, inviting all to partake of the feast. This was the signal for the young men, who then came in, bearing two great kettles, of the capacity of eight gallons each, and containing, one the beef soup, and the other the succotash. One of the Honon-di-ont, in a prolonged exclamation, said grace, in which he was joined by a swelling chorus from the multitude in acknowledgment of their gratitude to the Great Giver of the feast. As the red men do not sit down together at a common repast, except at religious councils of unusual interest, the succotash and soup were distributed in vessels brought by the women for the purpose, and all the guests carried equal portions to their respective homes, there to be enjoyed at their own fireside.

It was near sunset when the feast was over, and the people slowly dispersed, making way to their homes, a few, however, remaining for the social dances not included in the religious feast. Previous to their departure a faith-keeper announced that, according to the ancient ways, the feast games between the rival clans would be played on the next day. He also cautioned them that they "must not be dejected if they lost, as they had heard by the Great Spirit that what they lost on earth would be returned to them in heaven. If they won they must not boast, nor hurt the feelings of their opponents, but assume their victory with dignified silence."

The second day opened with the Gus-ka-eh, the peachstone or Indian dice game. This was played in a dish a foot in diameter, and four articles were contributed as a donation to a "pool." A good deal of excitement prevailed during the betting, which was a privilege extended to any of the members of the contending clans. The Wolf, the Bear, Beaver, and Turtle clans played against the Deer, Snipe, Heron, and Hawk. The game was won by the latter clans. There were no other events of particular interest that day. It was expected that the game would continue all day (the



festival cannot go on until this game is finished, and it sometimes lasts two or three days), but on this occasion it proved of short duration. At the end of the contest a feast was offered, as on the previous day, and there were more social dances in the evening to "entertain the visiting guests from Tonawanda and Allegany."

The third day was "Women's Day," — the women opening the ceremonies with a dance, for which there were special singers, and songs accompanied by a small drum and rattles made of horns, about four inches in length, and not unmusical in effect. The women dance entirely unlike the men. They move sideways, raising themselves alternately upon each foot, from heel to toe, and then bringing down the heel upon the floor at each beat of the rattle and drum, and keeping pace with the slowly increasing column that moved around the council-house with a quiet and not ungraceful movement. After some urging by the faith-keeper, two thirds of the women present joined in the circle, also many young girls, and children from four years upwards.

There was no pairing or taking of partners in any of the dances, as each individual danced alone. Following this "women's" dance came another, in which both men and women joined, called the "Thank Dance for the Crops." After that another women's dance, the "Shuffling Dance," followed by the men's dance, "Shaking of the Rattle." For each of these dances there were different steps and songs. Next came the "Snake Dance," beginning with four men clasping hands, the leader shaking a rattle and singing; others, including the women and children, gradually joining the dance line until there was not room enough in the council-house for the circle within circle of dancers. This dance, which includes in its movements the "hunting" for the snake, and represents the action of its body in swift gliding and in the convulsions of death, lasted about three quarters of an hour.

There had been a misty rainfall all the day, but as the dancers were exulting in enthusiasm the sun separated the clouds, and, as an Indian expressed it, "looked in" upon them through the west window, filling the room with its cheery glowing. The nodding plumes, the tinkling bells, the noisy rattles, the beats of the high-strung drums, the shuffling feet and weird cries of the dancers, and the approving shouts of the spectators, all added to the spell of a strangeness that seemed to invest the quaint old council-house with the supernaturalness of a dream!

As the sun neared its setting the dancers stopped in a quiet order, and the "speaker of the day" bade farewell to the clans, "active officers," and guests, wishing them a safe journey homeward under the guidance of the Great Spirit; and admonishing them all to lead good lives for another year, and hoping they might be privileged to meet again to thank the Great Spirit for his goodness, he dismissed the "gathering," and, after invoking the blessing of the Great Spirit, declared the Green Corn Festival of 1890 ended.

A final and bountiful feast was then served, after which the people peacefully separated, and in an orderly way departed for their homes.

There were between 500 and 600 Indians present, and during the ceremonies of the three days there was no irreverence, vulgarity, nor any unseemly conduct.

[In regard to the present worship of the Six Nations, the reader may refer to the remarks of Dr. W. M. Beauchamp, "Iroquois Notes," p. 39, above.]

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## NOTES AND QUERIES.

MEMBERSHIP OF THE SOCIETY. — The membership of this society, like that of most others, is extended, not by the natural force of circumstances so much as by personal interest. Experience shows that there are many persons who take a warm interest in one or another branch of the ground covered by the society, but it is necessary that some member should bring the matter to their notice. With a view of explaining the requirements and advantages of the society, a new circular has been prepared, which will be sent to any member for the purpose of distribution. With a little effort it would be easy to double the present membership.

PAPER OF PROFESSOR MASON. — At the request of the writer, now the President of the American Folk-Lore Society, this paper, which should have appeared as the first article of the present number, according to announcement made in the circular mentioned, is reserved until the following number, the engagements of the author not permitting its preparation for the press at an earlier period. Circumstances have also rendered necessary some additional variations from the table of contents as announced in the circular. Papers presented at the annual meeting, and mentioned in the report of Proceedings as to be printed, either wholly or by abstract, and which do not appear in this number, will be included in No. XIII., which is expected to be ready at the beginning of May.

MARRIAGE PROHIBITIONS ON THE FATHER'S SIDE AMONG NAVAJOS. — In my article on "The Gentile System of the Navajo Indians," in the "Journal of American Folk-Lore," vol. iii. No. ix. p. 110, I make the following remark: "Can the modern Navajo marry into the phratry of his father? I regret that I cannot answer this question."

Since writing the above interrogatory, I have returned to the Navajo country, and have given special attention to finding a reply to it. I have learned from a number of Indians their gentile affiliations on both paternal and maternal sides, and have then asked them carefully whom they might and whom they might not marry among the various gentes and phratries of the tribe. As a result of these inquiries I have found that the forbidden degrees of kindred are just the same in the father's as in the mother's line. No man or woman may marry into his (or her) father's gens, nor into the phratry or sub-phratry with which his father's gens has special affiliation. They believe that the most fearful calamities would befall them

if they were to infringe this rule, — death by fire being the punishment especially reserved for the incestuous, and they believe that a clandestine meeting with one of the forbidden kindred is as dangerous as open espousal.

*Washington Matthews.*

**SUPERSTITIONS CONCERNING THE DEAF.** — Professor T. A. Kiesel, in "American Annals of the Deaf" (vol. xxxv. No. 4, October, 1890), has an interesting article on "Superstitions concerning the Deaf in Cape Breton Island." These superstitions may be briefly resumed as follows: —

1. People will not receive from a deaf-mute money for food.
2. In a certain case deaf children were believed to be the result of a widow's curse.
3. To take a deaf child away from home against his will brings ill-luck upon his folks.
4. A man was lost in the woods, where he died. A search was made for him, and the party looked everywhere that a little deaf-mute boy, who came with them, pointed. At last the poor frightened child came to a standstill, and burst out crying. It was said that the body was found at the very spot where the boy stopped.

5. A certain gentleman stated that a light was to be seen moving about the neighborhood, and that when it came to the spot where the dead body lay buried it went out.

These items of folk-lore collected by Professor Kiesel may induce others to make a study of the very interesting lore of the people regarding the deaf and dumb.

*A. F. Chamberlain.*

WORCESTER, MASS.

**ARABIAN GAMES AND FOLK-LORE: A BIBLIOGRAPHICAL NOTE.** — In a work by the Rev. Henry Harris Jessup, D. D., entitled "The Women of the Arabs" (New York, [1873]), the so-called "Children's Chapter" (pp. 233-369) contains many items of folk-lore interest. In Part VI. of the chapter is some account of thirteen different games played by boys in Mount Lebanon, Syria. Among these are shooting marbles, leapfrog, cat in the corner, blindman's buff, baseball, "tied monkey," "pebble, pebble" (like button, button), and others peculiar to the country. The author says a Syrian boy wrote out for him a list of no less than twenty-eight games played by him and his companions.

A section on the Nursery Rhymes of the Arabs contains thirty-six stanzas (in English rhyme), sung at the bedside or in play. Several admirable folk-tales, with their appropriate verses, conclude a valuable contribution to folk-lore literature that might be overlooked by readers; hence this brief notice.

*H. Carrington Bolton.*

**GUIDE TO THE COLLECTION OF FOLK-LORE.** — A brief statement has been drawn up, in the form of a four-page circular, containing a classification of Folk-Lore, with especial reference to English Folk-Lore obtainable in America. In this circular the various divisions of Folk-Lore are mentioned, and



illustrated by brief examples. The author is Mrs. Fanny D. Bergen, whose collection is the basis of a classification of Animal and Plant Folk-Lore, Current Superstitions, etc. To this is appended an additional section by W. W. Newell, respecting Tales, Songs, Customs, etc. This circular will be printed in the next number ; meantime, any person who desires a copy may obtain one by addressing the Editor of this Journal, or Mrs. F. D. Bergen, 17 Arlington Street, Cambridge, Mass.

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## RECORD OF FOLK-LORE AND MYTHOLOGY.

UNDER this head it is designed to offer a quarterly account of the progress of collection and investigation in these departments of research, as extensive as the limits of space and opportunity shall allow. For this purpose is solicited the coöperation of persons who may be able to furnish information as to different divisions of the work. In the present number it has been impossible even to present the regular Record of American Folk-Lore ; a notice only will be offered in regard to the important undertakings of the Hemenway Southwestern Archæological Expedition.

### NORTH AMERICA.

ZUNI. — The results of the researches of the expedition above named are to be printed in the form of a journal, entitled "The Journal of American Ethnology and Archæology," which will be issued at such intervals as may be found convenient, and will contain extended articles from the conductors of the explorations in question. The first number, which will be ready about the time of the appearance of this notice, includes a most interesting paper by Prof. J. Walter Fewkes, entitled "A Few Summer Ceremonials at Zuñi Pueblo."

The observances treated of in this paper are Foot-races, Rabbit-hunts, Planting of Prayer-plumes, and Communal Burning of Pottery, all of which belong to the time of the summer solstice. At this period no member of the Zuñi tribe will trade for four days ; while at the time of the winter solstice, it is said, he will not trade for seven days, and for a certain period no one will carry fire out of the household. The course of the sun at the time of the summer solstice is watched with care by the Cacique of the Sun, a priest on whom devolve this and sundry other duties. East of the town of Zuñi stands upright in the field a small post of petrified or silicified wood. This post, which in certain respects is a gnomon, projects a few feet above the soil, and is situated in full view of the distant Tā-ya-ol-o-ne, or Thunder Mountain, and the neighboring depression, the so-called Gate of Zuñi. Every morning the priest takes his stand near this post, and watches the sunrise from the foot-hills between the mountain and the valley. At the time of the solstice, the sun rises at the point most distant from the mountain ; while on the following day it shows a retreat, and begins to approach the mountain mesa. This the priest notes, and, as he

watches its course, counts the days for the dances. Then it is that the town herald announces from the house-tops that the time for the rain-dances and the attendant religious ceremonials has arrived. A calendar of the Zuñi year, as Dr. Fewkes remarks, is still a desideratum.

Dances for rain are performed in the celebration of many of the religious observances, and have been repeatedly mentioned by travellers since the earliest discovery of the pueblo. Those particularly belonging to the summer time are called the *Kor-kōk-shi*, or "Good Dances," of which eight occur in the summer months. The object of these ceremonies is to obtain rain for the growing crops, and they are performed, as is said, only in the summer. The rain dances have a general likeness to each other, although there is always some variation in the dress of the dancers.

As one of the preparations for the rain dances, water is brought to the pueblo from the Sacred Lake, or from the Ojo Caliente, the Zuñi Hot Springs. Both these sources of supply lie toward the southwest, from which quarter come the great summer rains. The Sacred Lake being at a distance, the departure for that expedition, as noted by Dr. Fewkes, took place four days before the dance.

A preliminary ceremony is the burning of pottery throughout the pueblo.

The first of the "Good Dances" is preceded by a rite called "The *Du-me-chim-chee*, or The Ducking of the *Koy-e-a-ma-shi*." These latter are personages who correspond to our clowns, and who introduce a comic element into the sacred ceremonials. These clowns, who are naked with the exception of a loin-cloth, make a procession, chanting the words *Du-me-chim-chee*, *Du-me-chim-chee-a-a*, and, half walking, half trotting, proceed, under the eaves of the houses, through all the lanes, and about the outer walls of the pueblo, each member of the line holding his hands on the hips of his predecessor. Meantime the women and girls of the town stand on the house-tops with jars full of water, which they pour on the heads and bodies of the clowns, who endeavor to obtain the most complete ducking possible.

It is remarked in a foot-note that, in the ceremony of the winter solstice, fire, instead of water, is used, and that in this celebration, which lasts seven days, strangers are asked not to light any fires, or even smoke in the streets. If a fire must be lighted in a camp out of doors, a propitiatory ceremony is necessary, and a ring of sacred meal is made on the ground, within which the fire is kindled. The meal is conceived to perform the office of a wall in averting evil influences.

Many of the personages who take part in the summer ceremonies are beings of a mythological character, including the hill-dwelling *Kō-kō*, who enter the town from the direction of their supposed mountain habitations; the boy who impersonates the God of Fire; and the Old Scold, an enemy of the clowns. The curious masks and attire of these characters have been represented through the aid of the camera, and the music taken down with the phonograph, according to the results of successful experiments described in this Journal (No. XI., Oct.-Dec., 1890).

Dr. Fewkes remarks on the rapid change now taking place in Zuñi,

where new houses are constantly built, of a more commodious character, so that the old town will soon be a thing of the past, a fact equally obvious in the ceremonials.

It does seem incredible that complete and accurate observations of a spectacle so interesting should have been left to the present day ; and we must repeat what we have before observed, that such neglect of a people, in no respect less interesting than our semi-mythical Aryan ancestors, strikingly exhibits the hitherto one-sided character of American scholarship. It seems almost superfluous to observe that no thoroughly sound theories of mythology can be devised until the investigation of surviving primitive religions shall be more accurate than it now is. As to what is said about the prohibition of taking away fire from houses at the time of the solstice, we may ask the reader to compare what is said about the corresponding Irish May Day practice in this *Journal*, vol. iii. 1890, pp. 143, 146.

#### IRELAND AND WALES.

OSSIANIC AND ARTHURIAN MÆDIEVAL SAGAS. — The heroic sagas of Irish, Welsh, and Armorican Celts are as yet imperfectly understood, though having interesting relations to early English history, and to French and English mediæval romance. One of the very few living scholars who is an authority in this field, and qualified to speak at first hand, Professor H. Zimmer, in two characteristic articles in the "*Göttingische gelehrte Anzeigen*" (Nos. 12 and 20, June 10 and October 1, 1890), has lately given an exposition of his opinions on this subject in the form of reviews of the works of A. Nutt and of G. Paris on Arthurian romance. We are glad to be able to give some account of the opinions of this distinguished scholar, relating as they do to matters still sharply controverted, and discussed by English and French historians and students of literature with generally imperfect comprehension of the material. We shall, however, not follow closely the course of argument of the writer, but extract such of his explanations as appear to us likely to be of interest and value to readers.

The ancient Irish heroic saga, says Zimmer (p. 495) includes two legendary cycles, which were originally entirely distinct : (1) the Cuchulinn saga, belonging to Ulster and Connaught, and commonly called Ultonian ; and (2) the Ossianic cycle, or, as he prefers to say, the Finn saga, connected with Munster and Leinster. The first named is, in many respects, older : the persons involved, Cuchulinn and Conchobar, lived, according to mediæval Irish chronology, some decades before and after the birth of Christ ; while, in the course of the seventh century, stories relating to these characters were united in the form of more extended narrations, and became fixed in literature. These tales are now presented in two great collections, of which the first, called "*Lebor na huidre*," is of the end of the eleventh century ; the second, the book of Leinster, was written before 1160. The language is as old as that of old Irish glossaries, namely, of the eighth and ninth centuries. In all these respects the other cycle appears to be more recent. Its chief hero, Finn MacCumail, the father of



Ossian, is assumed to have lived about 273 A. D. The longer narratives respecting him seem to have been made up in the twelfth and fourteenth centuries, and are contained only in MSS. of the fifteenth; the language is Middle-Irish of the fourteenth century.

These texts, even of the older cycle, are by no means free from foreign elements. On the contrary, two strata of these introduced elements are clearly discernible. The language of the oldest documents is full of Norse words. Hercules, the Amazons, Simon Magus, and Darius figure in the earliest tales. Such borrowing might be expected, when we consider the connection of the Irish clergy with classical antiquity.

More important is the influence of North Germans. At the end of the eighth century, Norwegians appeared on the English, Welsh, and Irish coasts. In 870 the Dane Amlaib, who was practically master of Ireland, subdued Alclud, or Dumbarton, a fortress of the Northern Kymri. The successor of Amlaib was *Gillamuire*. The name itself indicates his conversion to Christianity, for Gillamuire means "servant of Mary," being formed from the Norse word *gildr* (whence the Irish *gilla*, Highland Scotch *gillie*) and Maria. The Christianization of the Northmen was followed by their Irishizing. The Irish, like other peoples of Western Europe, are therefore a mixed race, mingled with Teutonic blood, and the effect of this intermixture appears in their traditional literature.

Of Norse influence, Zimmer gives a startling example. According to him, the Fenians derive their name neither from the Finns, a memory of prehistoric inhabitants (as some have held), nor from the idea of hunting (compare *fiad*, wild), but from the Norse *fiandr*, a Viking horde! Will the Irish Fenians be flattered or insulted by the association, which makes them, one may say, more German than the Saxons? As to the head of the Fenians, and foremost of Irish heroes, whose name is still the theme of household tales, Finn MacCumhail (pronounced MacCool), the father of Oisín (Ossian), he also is not an Irishman; he is, if we may be allowed to deal with his name as with that of an Indian chief, White Kettle, that is, *Ketill Hviti*, or, in Irish, *Caitil Find*, a highly respectable sea murderer, who did his best to burn Dublin in 852, but had the misfortune himself to be removed by Amlaib. This viking, having distinguished himself by ravaging Ireland for ten years or so, according to Zimmer, received his reward by being apotheosized as an Irish hero. In the ninth and tenth centuries the characteristic ideas of German paganism were transferred to him. In the second half of the tenth he was (demonstrably, says our author) connected with the earlier Irish pagan legends, and so became the centre of the hero tales of the Gael.

Though Irish tradition, like all tradition, has an affinity for the assimilation of foreign elements, our author nevertheless allows to the Celts (it is allowed to speak of Celts only when we are talking about what is common to Irish, Welsh, and Bretons) a distinct manner of dealing with their hero tales. While Germans, from the oldest times, had heroic songs, Zimmer entirely denies such poesy to the Celts. According to him, their heroic traditions, from Roman times, were expressed solely in the form

of a prose epos (pp. 805-807). Their bards were not narrators ; they were lyricists. The surviving Irish epos of the older form consists of prose narrations, with the introduction of short strophes. (In this respect the Irish sagas closely resemble the Norse sagas.) Zimmer thinks that these old tales cannot have been a rendering into prose of ancient songs, but, from primitive antiquity, had a form the same as at present. However, in the later Finn cycle, we meet with poems of dramatic character. This development, thinks our writer, is a result of the mixture of Germanic blood ; the German epic form was borrowed. (Pp. 806-814.)

In this connection it is interesting to observe how extensive is the volume of Irish story handed down to the present day. In a tale ascribed to the tenth century, mention is made of one hundred and seventy-seven tales of various sorts. About one half of these are preserved in MSS.

To return to the examination of the stages of Irish traditional story. As even in the oldest period, in the tenth century, the mediæval account of the Trojan war was familiar by translations ; as in succeeding ages the German heroic epos had its influence, — so in the third stage, from the twelfth century to the fifteenth, Irish legend is affected by the universal mediæval popular literature. Finally, in the fourth and last epoch, from the fifteenth century onwards, mediæval literature exercises a predominating control, and calls forth a new Irish literature in which the foreign elements are assimilated. The general character of the Irish productions becomes fabulous and romantic, though these narrations commonly group themselves about Finn. It is commonly assumed that all these tales and poems are born of the inexhaustible wealth of Irish fancy, the blooming of a national impulse slumbering through thousands of years. But this is not to be accepted. These stories are to be regarded as the working over in the popular mind, according to the precedents of ancient tales, of materials communicated from abroad. Zimmer, rather strangely, does not treat of folk-tales, like Campbell's, and those lately printed by Curtin, a large class of which are Irish only in name, being simply literal translations of, or trifling alterations of, a common European stock. Alluding, for example, to the lay of "The Great Fool," in which A. Nutt sees the survival of a preliminary stage of the Perceval story (connected with the legend of the Trail), Zimmer mentions that in the oldest Gaelic text it is immediately preceded by an "Adventure of the Knight with the Lion," which latter, of course, is simply a rendering of a French mediæval story, a fact which sufficiently establishes the foreign origin of the lay referred to. (Pp. 504, 506.)

As regards Welsh hero tales, Zimmer takes occasion to point out the inapplicability of the name Mabinogion, incorrectly applied in the title of Lady Guest's work, and hence taken as a synonym for Welsh tales. He regards the three Welsh romantic tales relating to Arthur as translations from the French, or founded on the French ; he gives (p. 521) his view of the Breton Arthurian cycle, which he considers to correspond to the second Irish stage above mentioned, that is, to represent, not an original pan-cymric tradition, but a local development. Arthur was a creation (histori-

cal or not) on the basis of the wars of the fifth and sixth centuries. From the eighth to the eleventh century he became the basis of a new legend, just as from the tenth to the fourteenth century Finn did in Ireland. As the Irish saga included an admixture of classic and German elements, so with the Arthurian legends, which underwent independent development in Wales and Brittany. As the Finn episodes were formed under the influence of the older poetry, so with the Arthurian, in which about a central figure were grouped additions continually invented (p. 522). Zimmer finds an example of Middle-Cymric prose Arthurian epos in the Welsh tale of Kilwyeh and Olwen, which he thinks may be a revision of a tale of the tenth century.

It would require too much space, and would lead too much into the range of the problems of literature, to describe the views of our author respecting the Arthurian cycle, as presented in a lively attack on the doctrines of Gaston Paris. It is enough to say that he conceives the mediæval French epos to have drawn on a development of the Arthurian stories arising in Brittany, and communicated by French Bretons in the form of prose folk-tales.

The opinions of Zimmer are by no means likely to be accepted as in any respect a finality; but it is agreeable to have a discussion of points closely affecting early English history and middle-English literature from the pen of a man who is versed in the world of Irish tradition, which, as he says, is an Africa which few have crossed.

Concerning the development of mediæval Arthurian romance, and the relation of this literature to Celtic folk-lore, we may have something to say in a future number.

*W. W. N.*

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## LOCAL MEETINGS AND OTHER NOTICES.

PHILADELPHIA CHAPTER OF THE AMERICAN FOLK-LORE SOCIETY. — At the annual meeting of the chapter, held at the rooms of the chapter, No. 1520 Chestnut Street, on January 14th, the following officers and committee were elected to serve for 1891: —

President, Dr. Daniel G. Brinton; Treasurer, J. Granville Leach; Secretary, Stewart Culin; Librarian, John W. Jordan, Jr.; Committee, Rev. Alfred L. Elwyn, D. D., Richard L. Ashurst, C. Leland Harrison.

A meeting was held on the evening of November 10th, at 1520 Chestnut Street, with Richard L. Ashhurst, Esq., in the chair.

A paper entitled "Games and Popular Superstitions of Nicaragua," by Mrs. E. A. P. de Guerrero, was read, and Mr. Edwin A. Barber contributed a paper on "Some Games and Amusements of the Western Indians, particularly the Ute Tribe of California." Mr. Culin read two papers, one on "Children's Street Games" and another entitled "Some Boys' Games from Various Places."



BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — The first meeting of the season was held at the house of Miss A. L. Alger, No. 6 Brimmer Street, Boston, Friday, November 21st, at eight P. M. Mr. Stewart Culin, of Philadelphia, read a paper on "The Literary Games of the Chinese." A general discussion followed, turning upon the character and conduct of the Chinese colony in Boston. Explanations extremely interesting to the meeting were made as to these. A question arose as to the influence exerted by direct Christian instruction on the Chinese, it being held on one side that this influence was practically null, and that conversions to Christianity occurred only among the more ignorant and less respectable part of the immigrants, and were usually, even with these, of a fictitious and assumed character, while, on the other hand cases were cited in which Chinese converts, having returned to their native land, had undergone great suffering and hardship for the sake of their religion. A rule was adopted that membership in the association should henceforth be elective, a preliminary condition, however, being membership in the national society.

The meeting for December was held on the 31st, at the house of Dr. Clarence J. Blake, 226 Marlborough Street. The principal paper of the evening was read by Prof. Charles J. Lanman, of Harvard University, on "Buddhist Fables," followed by a discussion. Miss Mary Chapman read a paper on "The Character of the Chinese in America," with reference to the discussion of the previous meeting. It was voted, on the recommendation of the Secretary, Mr. W. W. Newell, that a journal, called a "Portfolio," be established, intended to contain such suggestions, observations, and inquiries, relative to the subjects in which the association is interested, as may be sent by any of the members, with or without their names, in writing, to the Secretary, such "Portfolio" being in order to be read at the beginning of each meeting.

The meeting for January was held at the house of Mr. Joseph B. Warner, Cambridge, on the 23d. According to resolution of the previous meeting, the "Portfolio" was read, containing the proceedings of the last meeting; a communication on "Rhymed Prayers," as contained in "The American Magazine and Historical Chronicle," published at Boston, Mass., in 1746; and an inquiry respecting forms of "Old Quilt Patterns," from Mrs. Fanny D. Bergen, Cambridge, Mass., who is desirous of obtaining such information as may enable her to complete a collection and description of the names and forms of patterns used in this curious species of fancy work, commonly practised in colonial days.

THE THAW FELLOWSHIP. — A fellowship fund has been established, to be known as "The Thaw Fellowship Fund," the trustees being named as the trustees of the Peabody Museum of American Archæology and Ethnology, in connection with Harvard University, in whose hands is placed the sum of \$30,000. The fund is named in memory of the late William Thaw, of Pittsburgh, the donor being his widow, Mrs. Mary Copley Thaw. The immediate object of the fund is to promote the philanthropic and

scientific work of Miss Alice C. Fletcher among the Indians ; and it is provided that Miss Fletcher shall receive the income of the fund during her life, or so long as she may carry on the tasks indicated. During the period of her labors among the Indians, Miss Fletcher has been associated with the Museum as a special assistant. The same line of work and research is hereafter to be permanently carried on by the income of the fund.

INTERNATIONAL FOLK-LORE CONGRESS, 1891. — The attention of the members of the society is particularly called to the International Folk-Lore Congress, which has already been announced as to be held in London about the 20th of September, 1891. Everything will be done to render the occasion agreeable, and it is very much to be desired that a good delegation from America should be present. Members of the American Society who are likely to attend, or who expect to be in England about the time named, will confer a great favor by sending their names to the Secretary of the American Folk-Lore Society.

THE CANADIAN INDIAN AID AND RESEARCH SOCIETY. — This society has met with success quite equal to the expectations of the promoters. The journal of the society, entitled "The Canadian Indian," is published monthly. The annual subscription is \$2.00. The journal is not primarily of a scientific character, but contains a collection of observations on various subjects connected with manners and customs, as well as with education, schools, etc. The patron of the society is the Governor-General. The Secretary is Rev. E. A. Wilson, Sault Ste. Marie, Ontario. The next meeting of the society will be at Toronto, on the second Thursday of May, 1891.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

RACES AND PEOPLES. By DANIEL G. BRINTON. New York: N. D. C. Hodges. 8vo, pp. 313.

Dr. Brinton has undertaken the difficult task of presenting the whole vast field of anthropological science in a concise and readable form, and he has admirably succeeded in giving us a book that is attractive, and, in all its parts, suggestive. Although it does not bear immediately upon questions to which this Journal is devoted, its subject is so closely related to our own, that a brief notice of the interesting volume seems in place. The book, notwithstanding the briefness with which necessarily all problems are treated, teems with new ideas and excellent critical remarks. The introductory chapter treats of "The Physical Elements of Ethnography." The second, "The Psychological Elements of Ethnography," is a succinct presentation of the chief causes governing the development of society. The author distinguishes associative and dispersive elements: the former in-

cluding the social instinct, language, religion, and art ; the latter, the migratory and combative instincts. Dr. Brinton is inclined to consider the sexual instinct, and the resulting parental and filial affections, to be the prime cause of association, and rejects all theories based on promiscuity. In the third chapter the author sets forth his ideas regarding the development of man, and presents a classification of mankind. The general classification is based on physical characteristics. According to these, he distinguishes Eurafrican, Austafrican, Arran, American, and Insular and Littoral peoples. These he subdivides into branches, the latter into stocks. The rest of the book is devoted to the discussion of the various races. Dr. Brinton considers North Africa the primal home of the Eurafrican race, whence he believes the Hamitic, Shemitic, and Aryan peoples derived their origin. The last he considers as a mixed race on account of the predominance of two distinct physical types. If we should apply this test to any of the better known peoples, we should have to class them among the mixed races. There is certainly no homogeneous variety of man found in any part of the world. Therefore the reduction of the Aryan race to two prototypes appears rather doubtful. The descriptions of the other races, although brief, are always striking and interesting. In the concluding chapter Dr. Brinton sums up a number of important problems, — those of acclimatization, race mixture, and of the ultimate destiny of the races. He emphasizes justly the close relations between ethnography and historical and political science. This work will undoubtedly greatly contribute to making this close connection better known and more thoroughly understood.

*F. B.*

THE TWO LOST CENTURIES OF BRITAIN. By WM. H. BABCOCK. Philadelphia: J. B. Lippincott & Co. 1890. 12mo, pp. 239.

Mr. W. H. Babcock, of Washington, D. C., a lover and collector of folklore and interested member of the American Society, having undertaken an investigation into the life of sixth century Britain, primarily for his own purposes and as the employment of leisure hours, has printed his results for the eyes of others interested in the same field of research. The material on which he has founded his observations are the works of Gildas and the so-called Nennius ; the early Welsh poetry contained in the translations of Mr. Skene ; Welsh mediæval tales, incorrectly called the Mabinogion ; historians and essayists who have treated of kindred subjects ; Malory's compilation of Arthurian romance, etc.

Mr. Babcock has no illusions as to the small prospects of obtaining agreement for any results in this line of research. He makes observations on the confusion and obscurity attending the whole question of race types, which he illustrates (p. 32) by the contrast existing, at the close of the last century, between the mixed population of the coast of Essex and the population of the interior of the region. To Arthur, Mr. Babcock devotes five chapters ; the reader will find in these a presentation of the utter contradictions and hopeless entanglement of the historians of the Cymry. The



writer has a heartfelt interest in his subject, and a comprehension of the picturesque aspects of the struggles respecting which we would gladly know more than our means of information allow.

W. W. N.

ENGLISH FAIRY TALES, collected by JOSEPH JACOBS, Editor of "Folk-Lore." Illustrated by John D. Batten. London: David Nutt. 1890. 8vo, pp. xiv., 253.

It is a surprising and melancholy fact that the fairy tale has almost disappeared in England, and that English children must depend upon Perrault and Grimm for most of their nursery tales.

The few English tales left are often found only in debased chap-book versions, or survive only in the form of popular ballads. A recent editor of a selection of English fairy tales ("English Fairy and other Folk Tales," The Camelot Series, London, 1890), Mr. E. Sidney Hartland, attempts an explanation of the dearth of fairy tales in England. This he attributes to two causes: the spread of education, and Evangelical Protestantism. Without discussing here the causes of the great poverty of English fairy tales, it is sufficient to acknowledge the fact, which is emphasized by both Mr. Hartland's collection and the one now under review. The former editor made no pretence to original collection, but contented himself with taking what material he could find from works already in print. How meagre the material is in the department of *märchen*, a glance at the table of contents will show. Mr. Jacobs, on the contrary, in his preface does not acknowledge the scarcity of English nursery tales. He asks: "Who says that English folk have no fairy tales of their own? The present volume contains only a selection out of some one hundred and forty, of which I have found traces in this country. It is probable that many more exist." The reason why such tales have not hitherto been brought to light is "the lamentable gap between the governing and recording classes and the dumb working classes of this country; dumb to others, but eloquent among themselves." The statement is also made that "a quarter of the tales in the volume have been collected during the last ten years or so, and some of them have not been hitherto published." It is very disappointing after this to find that, of the forty-three stories in the book, all but four have already been printed (eleven in the recent collection by Mr. Hartland, cited above). A fragment of one of the four (X. "Mouse and Mouser") is in Halliwell, and a Scotch version in Chambers's "Popular Rhymes;" another is a version of "Jack and the Beanstalk;" the third (XX. "Henny-Penny;") is in Halliwell with another title; and only the fourth (XXX. "Mr. Miacca") is new. Of the remaining thirty-nine stories, nine are from Halliwell, seven are from Henderson's "Folk-Lore of the Northern Counties," six from the English "Folk-Lore Journal," two from the "Journal of American Folk-Lore," and three from chap-books. The remaining twelve are drawn from various sources, and it is interesting to find that, in order to eke out the number, Mr. Jacobs has been forced to use a Scotch tale, a Gypsy tale, reduce three English ballads to prose, and include Southey's "The Three Bears," which is not a popular tale at all.

It should perhaps have been said at the outset that Mr. Jacobs's object was to prepare a story-book for children, and that explains his selection and the freedom with which he has treated his material, rewriting the tales in dialect, and occasionally introducing and changing an incident. These changes are carefully mentioned in the Notes, where the source of the story is given, with parallels quite full for England, and interesting remarks, in one case (XXI. "Childe Rowland") of considerable extent and importance.

Mr. Jacobs has succeeded in his object, which was to give a book of English Fairy Tales which English children would listen to, and it is not worth while to criticise here the methods by which he has accomplished this, especially as he says, "I hope on some future occasion to treat the subject of the English Folk-tale on a larger scale, and with all the necessary paraphernalia of prolegomena and excursus. I shall then, of course, reproduce my originals with literal accuracy, and have therefore felt the more at liberty on the present occasion to make the necessary deviations from this in order to make the tales readable for children."

We may add in conclusion that the book is beautifully printed and illustrated.

T. F. C.

THE EXEMPLA, or Illustrative Stories taken from the Sermones Vulgares of JACQUES DE VITRY. Edited, with Introduction, Analysis, and Notes, by THOMAS FREDERICK CRANE, M. A., Professor of the Romance Languages in Cornell University. London: Printed for the Folk-Lore Society by David Nutt, 270 Strand, W. C. 1890. 8vo, pp. cxvi., 303.

The Introduction to this work (102 pages) contains: I. Use of *exempla* (that is, apologues) in sermons prior to Jacques de Vitry. II. Life and Works of Jacques de Vitry. III. The use of *exempla* in sermons posterior to those of Jacques de Vitry. IV. Collections of *exempla* for the use of preachers. V. Collections of *exempla* not in Latin, but based upon the Latin collections, and intended for the edification of the general reader.

Then is given the Latin text of 314 *exempla*, succeeded by Analysis and Notes, with Indices.

In the Introduction the writer traces the use of apologues as employed by preachers: the first example of the systematic introduction of these is to be found in the homilies of Gregory (before 604) delivered in the basilicas of Rome. The practice does not appear to have become common until the thirteenth century, when a great impulse was given to preaching by the establishment of the Franciscan and the Dominican orders; the founder of the latter was himself in the habit of introducing numerous illustrative stories. As these apologues were intended for the people, they exhibit the ideas and taste of the time, have a place in the history of manners, and sometimes bear on problems of Literature and of Folk-Lore.

The use of amusing stories in the pulpit was objected to in the twelfth century, as at the present day; for, said the fault-finders, a good preacher ought to make his hearers cry and not laugh. But Jacques, an experienced

fisher of men, knew what he was about : as is observed in his prologue, once on a time, when he saw that his hearers were beginning to nod, he observed, "Yonder sleeper will not disclose my secrets," on which every soul in the congregation bristled up, fearing that he himself was the person referred to, and became exceedingly intent on the thread of the discourse. Wisdom, as he remarks, is justified of her children.

For the material of his stories, Jacques had, first of all, a great fund of fables, Æsopian, Oriental or Occidental : King Log and King Stork ; The Frog and the Ox ; The Fox who told the Thrush that peace had been made between birds and beasts ; the Sick Kite who wanted the Dove to intercede on his behalf, and the like ; then incidents historical, or professedly so, as how the emperor Charles (Charlemagne) tested the obedience of his sons ; legends, like that of the nun who ate a devil on a lettuce-leaf, because she had neglected to make the sign of the cross ; incidents out of his own experience, as of the heretic who could not cross himself ; jests, as of the man who, being caught in a crowd in a church, had to hear the sermon, and prayed God that he might get safe away without being converted ; jokes against women, always popular with one sex, and not seriously objected to by the other ; and stories of a literary cast, in which we sometimes find a form of the germ which afterwards blossomed into flower in the writings of Molière and Shakespeare. Now and then, also, he introduces a bit of popular rhyme, or a charm used in the neighborhood. It will easily be understood that Jacques (he rose to be a cardinal) must have had an immense success. We wish that he had confined himself to preaching a crusade against the Saracens, and had not thought it necessary to attack the Albigenes ; however, no doubt he supposed that he was in the right.

In the Notes (135 pages) the theme of each *exemplum* is given, with such comparative notes as can be offered in reference to its literary history, reaching sometimes to considerable length, and laying under contribution the whole mediæval literature of the subject, to which, indeed, the Notes will serve as a guide.

When this work was undertaken, Professor Crane hoped to be able to put upon the title-page "edited for the first time." After the book was in the hands of the printer, Cardinal Pitra published selections from the *Sermones Vulgares*, but without comparative notes, and abounding in errors. A number of *exempla* have also been printed in the "*Contes moralisés de Nicole Bozon*," published by the Société des anciens textes français, 1889. But the existence of these partial publications will in no way interfere with the value of that of Professor Crane, the object of which, as he states in his preface, is to show the influence of a single preacher on the circulation of popular tales by exhibiting as fully as possible in the notes the diffusion of his stories.

W. W. N.



THE WOMEN OF TURKEY AND THEIR FOLK-LORE. By LUCY M. J. GARNETT. With an Ethnographical Map, and Introductory Chapters on the Ethnography of Turkey, and Folk-Conceptions of Nature. By JOHN S. STUART-GLENNIE, M. A. The Christian Women. London: David Nutt, 270-271, Strand, W. C. 1890. 8vo, pp. lxxviii., 382.

The beautiful volume before us, which sufficiently proves that, in the charm of paper and type, America has still much to learn from the mother-country, is the first of two volumes which make up this work; the title of the second volume being "The Semitic and Moslem Women." The book is the result of Miss Garnett's travels and personal observation. The races treated of are the Vlach, Greek, Armenian, Bulgarian, and Frank. The subjects discussed under each head are indicated by the first chapter, which is headed "Vlach Women: their Social Status and Activities — Family Ceremonies — Beliefs and Superstitions — and Folk-poesy." The poetry seems, except in the case of some minor additions, to be drawn from printed sources; but the observations on manners and customs are from personal observation, and, so far as we know, unique. A more fascinating field for the student it would be impossible to find. In considering the vastness of the material, and the necessity at every point of extensive monographs, one ardently indulges the desire, unlikely, alas! to be fulfilled, that a Folk-Lore Society might be formed at Constantinople.

Miss Garnett's observations are not only most agreeable in themselves, but in some cases bring into vivid relief the utility of the study of Folk-Lore as an aid to Archæology and History. Many archæologists, we are aware, are quite indifferent to modern tradition, conceiving that it has little to do with the study of antiquities; the perusal of Miss Garnett's book might change their opinion. Thus, in relation to the Vlachs, our author remarks, describing a marriage ceremony (page 16): "A singular rite of purely Latin origin is now performed by the bride. As she is lifted from her horse to the threshold, butter or honey is handed to her, with which she proceeds to anoint the door, signifying that she brings with her into the house peace, plenty, and joy." This is the custom which seems meaningless to the college student, who, in a Latin author, finds the expression *ungere postes superbos*, to anoint the proud door-posts. How much more human and familiar it appears when the symbolic sense is perceived in the modern survival! Still more interesting, to an American investigator of the customs of the pueblos will be the account of a modern Greek usage (p. 123).

"In Thessaly and Macedonia it is customary, in times of prolonged drought, to send a procession of children round to all the wells and springs in their neighborhood. At their head walks a girl adorned with flowers, whom they drench with water at each halting-place while singing this invocation: —

Perperià, all fresh bedewed,  
Freshen all this neighborhood;  
By the woods, on the highway,  
As thou goest, to God now pray:  
O my God, upon the plain,  
Send thou us a still, small rain;

That the fields may fruitful be,  
That vines in blossom we may see ; . . ."

Want of space forbids us to extract further.

The Introduction of Mr. Stuart-Glennie deals with the author's personal theories as to the history of civilization, and must be passed over as beyond our sphere.

*W. W. N.*

## JOURNALS.

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2. **American Antiquarian and Oriental Journal.** (Mendon, Ill.) Vol. XII. No. 6, November, 1890. Zodiacal Chronology. O. D. MILLER.—The Stone Grave People. S. D. PEET.—Editorial: Phallic Worship and Fire Worship.—Vol. XIII. No. 1, 1890. The Great Carolina Mound. S. D. PEET.—"Asmid Sikhar; or, The Summit of Bliss." J. C. THOMPSON.—A Giant Story. S. T. RAND.—Correspondence.—A Weird Mourning Song of the Haidas. JAMES DEANS.—The Dakotas and their Traditions. A. W. WILLIAMSON.

3. **American Notes and Queries.** (Philadelphia.) December 27, 1890. Siamese Superstitions. (Continued in Nos. of January 3 and 10, 1891.)

4. **The Canadian Indian.** (Owen Sound, Ont.) Vol. I. No. 2, November, 1890. The Indian of To-day.—The Ok Indians.—Indian Notes and Customs.—My Wife and I. Chapter xix.—Zufi. (Continued in No. 3.) E. F. WILSON.—Three Little Sun-Worshippers.—No. 3, December. Indian Folk-Lore.—Origin of the Indian.—The Six Nations.—Origin of Lacrosse.—The Zimshian Indians.

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6. **The Antiquary.** (London.) New Series, No. 14, February, 1890. Holy Wells: their Legends and Superstitions. (Continued.) R. C. HOPE.

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8. **Journal of the Gypsy Lore Society.** (Edinburgh.) Vol. II. No. 4, October, 1890. Gypsy Acrobats in Ancient Africa. BU BACCHAR.—Tinkers and

their Talk. J. SAMPSON. — Love Forecasts and Love Charms among the Tent Gypsies of Transylvania. H. v. WLISLOCKI. — Notes on the Gypsies of South-eastern Moravia. R. v. SOWA. — Scottish Gypsies under the Stewarts. (Continued.) D. MACRITCHIE. — Notes on the Gypsies of Poland and Lithuania. V. K. DE ZIÉLINSKI. — Slovak-Gypsy Vocabulary (N.-Pob.) R. v. SOWA. — Reviews. — Notes and Queries.

9. **The Journal of the Royal Asiatic Society of Great Britain and Ireland.** (London.) Vol. XX. No. 2, November, 1890. Manners, Customs, Superstitions, and Religions of South African Tribes. (Second Paper.) J. MACDONALD. — On the Ethnographical Basis of Language, with Special Reference to the Customs and Language of Hunza. G. W. LEITNER, abstracted by A. L. LEWIS.

10. **Journal des Savants.** (Paris.) October, 1890. Culte des ames chez les Grecs. H. WEIL.

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30. **Australasian Association for the Advancement of Science.** (Report.) Vol. I. (Sydney, 1889.) Under Section G (Anthropology), the first volume of the Australasian A. A. S. (formed in 1888) contains the following articles: 1. Outlines of Anthropology. J. J. WILD.—The Genealogy of the Sun: a Samoan Legend. R. S. PRATT. (A detailed account of a sun legend current in the Samoan Islands, with the Samoan text and an English rendering.)—The Numerals in the Etruscan Language. JOHN FRASER.—Maori Art. (Abstract.) AUGUSTUS HAMILTON.—The Last of the Tasmanians. HON. J. W. AGNEW. (Some interesting information regarding Tanganni, the last of the Tasmanians, who died in 1876.)—Some Niceties of Expression in the Language of the New Hebrides. REV. J. COPELAND.—A Comparative View of some of the Customs and Social Habits of the Malayan and Papuan Races of Polynesia. REV. S. ELLA. (Details of the physiological characteristics, home and social life, dwellings, agriculture, mythology, etc., of the Papuans and Malaysians.)

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## THE NATURAL HISTORY OF FOLK-LORE.

THE object of this paper is not to discuss natural history in folk-lore. That is, no doubt, a branch of the subject, and its discussion would fill many volumes. Indeed, you will agree with me that there are not many phenomena of nature apparent to the unaided senses which have not over and over again entered into the thoughts and directed the actions of the folk. My purpose is to inquire how the folk-lorist is to bring his work into line with that of other naturalists.

In order to comprehend the true position of folk-lore in the sciences which go to make up anthropology, you have only to remember that we are concerned with the past of our race as well as with the present. There are three volumes to this record, — that which is written in things, that which is preserved in documents, and that which comes down to us in sayings and customs. The science which investigates the first is archæology; the second is history; and the third, for the study of which no name has been devised, is folk-lore.

Folk-lore in this discussion means the lore of the folk. The folk include all unlettered men and women and tribes, and even lettered people when they think and act like the folk, rather than in accordance with the rules of science and culture. We all have traditions and manners which we cannot shake off, although we know them to be absurd. The greatest men have had their foibles in this respect, which linked them with the crowd. The folk are: (1) all savages, (2) the old-fashioned people, (3) the children, and (4) all of us when we are old-fashioned.

The lore of the folk includes what they claim to know, and what they do. The boundaries of this definition are not accurately fixed. Omitting the doubtful margin, however, there is enough left that is clearly our territory in common.

Folk-lore has reference to what is customary, what men and women and children think and say and do in common.



There are two kinds of action in every life. If we were left alone, each one would act spontaneously and independently, doing what seemed good in his own eyes. But hemmed in as we are by family, friends, society, government, business, school, church, associations, crafts, and fashion, we find it more convenient to act as others act, and to think as they think, than to originate a new set of actions and thoughts on every occasion. The first kind of actions we perform at our wits' end, the second kind we fall into. We are impelled into the first by inward pressure, natural proclivity; but we are attracted, led, driven into the second.

Now, as it is possible for an individual to repeat an original action until it becomes fixed and automatic, so also may we perform in unison with others, certain actions, until they become easy and agreeable.

Those actions which living beings are induced to perform in common become fixed, characteristic, varietal, specific. They go on surviving and holding over, even after the causes which combined to produce them have ceased to operate.

Those actions which they perform spontaneously give rise to new classes of activity, or they die in the struggle. In the same way custom and invention are the corner-stones of human action. The former becomes folk-lore, the latter progress.

Folk-lore stands for the hereditary part of our activity; invention is the creative, originating part of our action. Folk-lore is crystalloid; invention and science are colloidal. Folk-lore is kept alive by public opinion, and is opposed to progress; invention and science are centrifugal, venturesome, individual.

This ability to act in common has itself had a historic growth, beginning with such savage acts as beating time to a rude dance, and rising to a grand chorus, a great battle, or a modern industrial establishment employing thousands of men marking time to one master spirit.<sup>1</sup>

We shall now show how the methods of the naturalist may be applied to our science with regard to morphology.

<sup>1</sup> I am aware that the term "folk-lore" has been employed in two senses: first, to denote the sum of knowledge possessed by any folk, or the traditional material; secondly, to signify knowledge about any folk, or to include inferences and conclusions derived from a study of this material. Clearness would seem to require that the word should be confined, for the present at least, to the first meaning, which it was originally invented to express. Again, there has been, and still is, a question as to whether by the term "folk" should be understood only the illiterate portion of highly cultivated communities, or simply any body of persons forming a community, when regarded as acting and feeling in common. American folk-lorists will probably agree in the opinion that in America, the wider signification alone will be found useful.

If we had a number of crystals laid before us, how would the scientific mineralogist proceed in studying them? His first effort would be to understand and discriminate their forms; the folk-lorist may follow his example, and search for the external, formal distinctions of his material. It is apparent to everybody that unlettered people have, first, their opinions or theories upon many subjects; this he would call folk-thought. It is no less apparent, secondly, that these same people have their practices or ways of doing things, and this he would call folk-custom or wont. Folk-thought and folk-wont added together would make folk-lore. Folk-thought gives rise to the library, folk-wont to the picture gallery and the museum.

Now we cannot separate thought from wont, as some have tried to do. The best plan is to keep the library, the gallery, and the museum under one régime.

Another formal distinction in folk-lore is purely literary. Folk-thought and folk-sayings, on all sorts of subjects, are sometimes in prose, at other times in verse or rhyme. The prose saying may be proverb, maxim, fable, parable, allegory, *märchen*, myth, story; the versified lore may be the same things, besides songs, ballads, counting-out rhymes, epic poems, and other forms.

Some folk-lorists have founded their classifications on these formal characteristics, and indeed this is a very useful method for the collector, the man of business, or the intelligent woman, who is willing to consecrate any amount of leisure to some definite object within the limits of their comprehension. But the scientific student of folk-lore may have to seek other concepts in his final arrangement.

The moment the mineralogist has finished his study of form, he concerns himself about specific gravity and chemical composition. The components of his specimen must be determined and discriminated. All of the distinguished scholars who have given their attention to our subject have attempted classifications of folk-lore after the same fashion, based on analysis.

The chemical solvent, the blow-pipe analysis, are imitated in a suitable method of tabulation. The important elements of the specimen, that is, the dramatis personæ and incidents, are laid out for comparison, and the future student will have to do with these. If he is not satisfied with the diagnosis already made, he may, without cost, refer to the original specimen and dissect it for himself. The folk-specimen has this advantage, that no bungling or malicious analyst can destroy it by dissolving it into its elements. The archæologist who rummages a mound, the palæontologist who removes a fossil from its associations, the anatomist of a rare animal who destroys the connections of parts, all have closed the door of research. The folk-cabinet is like the piles of enumerators' atlases

in the Census Office. The material is ever at hand to be considered.

The refined analysis of the belief, the saying, the action, is to be our reliance in discovering the characteristics upon which a national, scientific classification is to be based.

Supplementary to such work, we have in America the opportunity of better collecting. You can imagine what sort of natural history that would be which one would make up from the desultory mention of travellers, or even from specimens gathered for commercial purposes. You may be pleased to know that the Bureau of Ethnology in Washington, at infinite pains, is gathering the stories of our Indians. The work is done by men who insist on hearing a narrative over and over again until there is no mistake about accuracy; no physicist or mineralogist is more careful than Dr. Dorsey and his colleagues at this point. No attempt has yet been made to combine this material, to anatomize it. As yet there need not be. In all sciences, the period of accurate instrumental, multiplied observation must succeed that by the mere senses, preparatory to higher generalizations. In our science we shall occupy an enviable position if it be possible to have the reputation of accuracy. Whatever the issue, would it not be grateful to us to read that no other body of original material can compare with ours for accuracy and genuineness? I am inclined to insist upon this point, and to devise the preparation of a pamphlet of definite instruction to collectors, which the Smithsonian Institution, I doubt not, would print and circulate free of cost to the Society. I am glad that attention has already been drawn to this matter in the January number of the "Journal."

In this matter of collecting, there is one subject that I would emphasize again and again, and yet I would use the utmost caution and politeness in calling attention to it. I refer now to *personal equation*.

In every observatory there is accurate record made of each observer's personal equation, — the difference of time between the crossing of a spider line by a star and the recorded time of the observer.

No astronomer would be offended if one were to say to him in a courteous manner, "You do not tell the truth." He would calmly say, "My personal equation is three tenths of a second, minus."

As we approach the more complex sciences, the personal equation varies in all those records which are based on sense perception. In anthropology the variation from truth is not only in number, time, distance, weight, color, and motion, but in the subtle inferences which always accompany sense perceptions. I have witnessed some



very curious effects upon the minds of those who overlooked this important matter. There are archæologists who will not read a word of the old Spanish chroniclers because of their personal aversion to them. You will see every-day examples of this false reading because we have not calmly eliminated the personal equation of the chronicler and accepted the residuum as true. I make no reference here to falsifiers of any kind, and their name is legion, or to those shallow people who obtrude themselves into all sciences. My allusion is to honest people who, for the reason I have assigned, fall short of the truth.

Indeed, I see no reason why the modern collector may not go a step further, carefully study out his own personal equation, and save the reader the trouble by eliminating it himself. That would be a forward step in anthropology, perhaps, for which we are not now prepared.

Beyond the accumulation of most valuable material, what ought to be our next aspiration? Perhaps I may discourage you in this answer. It should not be and cannot be, according to the canons of science, the discovery of mysteries, the guessing of the riddle of existence, or any other great matter. It is simply and prosaically this, that we pursue with fidelity scientific processes, on material carefully collected, by means of refined apparatus; we may hope to know how folk-thoughts and folk-customs came to be what they are, and how they are linked to culture-lore. In coöperation with the archæologist and the decipherer, the folk-lorist hopes to restore much of the lost history of our race.

Consider the botanist or the zoölogist. By means of much time and money expended, he comprehends the ongoing, the becomings, the changes of nature. The forces behind these things act as far away from his microscopic limit as that is distant from the visible things around him. The folk-lorist, who studies ballads and proverbs and counting-out rhymes, must find out how these things were made, how they grew, the law of their organic development. He will have then arrived at the half-way house of wisdom. But the analysis of each thought, saying, invention, custom, story, and so forth, must be made as carefully as I would have him do his collecting in the first instance. I would invoke the method of the patent attorney, who will take to pieces before your eyes the most complicated machine and show you the order of invention, the chronological order in which each part was added. It is not enough to say that this or that people say or do this or that; we must know exactly what they say or do, and how they say and do it, down to the fastening-off thread.

A word may be added regarding lore-areas. The naturalist who would treat comprehensively a species — for example, our honey-bee

— would not be content with giving the creature a binomial name based on anatomy. All that bees are and do would be included in his study. The unfolding of a single life would be as interesting to him as the telling of a tale or the singing of a ballad, would correspond with E. Sidney Hartland's pursuit of the "Outcast Child" in many lands and down the centuries. The points of view in the study of bee-life would be offset by our tracing the lore of the folk into the activities of human life. I do not know of any side from which the one subject may be viewed, that may not be advantageously occupied for the other.

Much attention has been paid in the last few years to biological regions. No naturalist neglects them. You will hear him say again and again that he does not want a mineral, a plant, an egg, a mammal skin or skeleton, if you cannot tell him quite definitely where you got it. Indeed, Dr. Virchow told the German Anthropological Society, in 1889, that a human skull counted for little unless the collector had marked well its source.

Already this fact is recognized, and, as a preparation for the true determination of lore-areas, many volumes are devoted to the folk-lore of regions. I must repeat the warning of our honored president, however, and remind you that topography or chorography for us has a variety of meanings. The term "folk-lore of Norway and Sweden" would mean, for one mind, all the lore of that peninsula, with especial reference to the pressure which long days and nights, mountains, fjords, cold and storm, abundance of fish, and dark forests had exerted over the thoughts, the speech, the ways of men there. That would be topographic lore. For another mind this term would have reference to the unfolding of the nationality and language of the peninsula, which would be demographic lore. And to a third, there would appear a blue-eyed lore and a black-eyed lore, based on the distinctions of race or blood, which would be ethnographic. We cannot, in the final count, neglect any of these points of view. Chorography for us means place, race, or people, according to the motive of our search. Besides, a lore-area has frequently a circumscription of its own, smaller or larger than any of those enumerated.

The problem of origins thrusts itself before the eyes of the folklorist as well as before the naturalist, the archæologist, or the historian. In startling fashion, the same language, arts, social structures, beliefs, tales, and mottoes appear in regions far apart. Were they separately created? Did a certain people, like the modern Gypsies, travel about and carry these with them? Did the sayings and doings travel themselves across vast distances by a species of commerce? None of these questions can be answered as long as our material is

filled with sediment and foreign bodies. In our own land we shall have to exercise extreme caution. There is scarcely a fraction of territory where the Indian was not a century or more in contact with whites before the recorder made his appearance. In some areas this space of time reaches to three hundred and fifty years. And even the negro race had ample time to introduce its lore to the aborigines before the reporter arrived on the spot. Especially is this true of the aborigines now in the Indian Territory, who were deported from the Southern States only fifty years ago, after remaining in close contact with negroes two hundred years. In the Spanish Americas the contact remains to this moment.

The classifications of folk-lore which I have seen, even those in which the connection with anthropology is recognized, give prominence to the subjective side rather than to the objective side of the inquiry. It is anthropology standing off and regarding the folk, forming opinions about them, and writing books about them. From our point of view, the term "folk-lore" is both subjective and objective. But it is primarily objective. It is the anthropology which the folk hold. It is their beliefs about the heavens above, the earth beneath, and the waters under the earth. Cosmogony, chemistry, physics, botany, zoölogy, and mankind, bodily, intellectual, and spiritual, — whence came the objects and the phenomena involved in these, what is their nature, power, and limitations?

Consider for a moment the range of the science called anthropology. In addition to investigating what man is, it now comprehends all that he does, his activities manifested in speech, in arts of comfort, in arts of pleasure, in social organization, duties and customs, in philosophy, literature, and science, in religion. Without doubt, there is also a folk-speech, folk-trades and practices, folk fine art, folk-amusement, folk-festival, folk-ceremonies, folk-customs, folk-government, folk-society, folk-history, folk-poetry, folk-maxims, folk-philosophy, folk-science, and myths or folk-theology. Everything that we have, they have, — they are the back numbers of us.

It is true that the cosmogony of the folk overshadows all the beliefs and practices of the folk; the light from the spirit world streams over every thought, and seems to have led some into the error that the folk are only myth-makers. But no one seems to have noticed that also, with the most learned, every object and movement of the present life is reflected back upon the heavenly life. Nothing takes place there that was not enacted here. Every god and minor spirit is a copy of something real. Mythology is only a part of folk-lore, and can be fairly understood only when we have a correct understanding of the culture plain of the myth-teller and his audience. I hope I may be pardoned for repeating that every specialist in an-



thropology must first go down and sit at the feet of the folk, to be instructed in all the ways of life, and in the proper method of accounting for phenomena.

Most classifications of folk-lore that I have examined have been based on a mixture of classific concepts partly formal, partly functional, and partly metaphysical.<sup>1</sup> For my own part, I have found it better to work the other way, to make collections in the smallest possible classes of folk-lore, just as our museum collectors gather specimens, waiting for these to group themselves as occasion may demand. The linguist will naturally fix his mind on folk-speech, — etymologies, spelling, pronunciation, definition, sentence-making, wherever he may find them. The house-builder, cabinet-maker, tailor, craftsman, doctor, sailor, and others will search out each his share of practical lore. The musician, draughtsman, painter, sculptor, or landsape-gardener will compass sea and land to complete his technic family tree.

Around the governmental organization, the military organization, the family, the community, the guild, the union, cluster traditions and customs, ceremonies, festivals, games, as thick as leaves in the forest. These are capable of separate collection, and naturally fall together. The science of the folk, as before mentioned, falls naturally into cosmogony, sky-lore, weather-lore, mineral-lore, plant-lore, and man-lore, or history and philosophy.

What we call literature had its parent and predecessor in folk-speech. I do not mean now the matter, but the manner of saying. It would not do to speak of the *belles-lettres* of the unlettered. But they hand down by tradition in prose and verse the choicest utterances of their distinguished men, and these are their treasured compositions, and will find their patrons in men of literary taste. The historian especially at this time will search out the methods of recording events among the uncivilized, in order that he may catch a glimpse of the old chroniclers at their work. I have a fancy that, in the near future, the little scraps and shreds of lore will be gathered for historic purposes very much as the archæologist brings together the materials, tools, pictures, and descriptions of processes, and the products of the humblest industries.

<sup>1</sup> The conspectus contained in the *Handbook of Folk-Lore* by Mr. George Laurence Gomme, as I am informed by the editor of this Journal, will be found under Bibliographical Notes below. Mr. E. Sidney Hartland has advocated a division into two departments, Folk-thought and Folk-practice or Folk-wont, including in the latter, worship. Mr. J. S. Stuart-Glennie divides the study of man's history into Folk-lore and Culture-life, dividing the former into (1) elements and subjects, embracing folk-beliefs, folk-passions, and folk-traditions, and (2) expressions and records, comprehending folk-customs, folk-sayings, and folk-poesy.

Finally, in the presence of the spirit-world, we contemplate folk-religion, which is what they believe about the spirit world and what they practice in view of that belief. What they believe is *folk-creed*; what they practice is *folk-cult*. Folk-creed and folk-cult constitute folk-religion, just as folk-thought and folk-wont constitute the folk-lore of anything whatever.

By this process of gathering material, with no view to classification, we enable the systematic student to write books on child-lore, moon-lore, flower-lore, rabbit-lore, weather-lore, sea-lore, folk-medicine, or any other line he may select. The lore of a people, a region, a race, includes the whole range of anthropological sciences regarded from the point of view of that people, region, or race. In the same way, world-lore expands the vista to all times and climes. Those who pursue the subject with this ruling conception in mind, take up some *infimus conceptus*, like "counting-out rhymes," and find every example thereof under the sun. I have frequently imagined, for the different lore-areas, cards ruled in squares, with the classific concepts of anthropological science in the vertical column and the objects of folk-thought and folk-custom across the top. In each square the collector, by a number or reference, could indicate the character of the folk-response to the binomial conception. All that Mr. Bolton and other folk-loric globe-trotters would have to do would be to glance over the whole set to see whether he had overlooked any examples. Better still, these indefatigable gentlemen might be induced to fill up many of the vacant squares for us. The world would then form an encyclopædia folk-lorica.

Some day we may hope to realize Mr. J. S. Stuart-Glennie's definition of folk-lore, that it is our learning about the folk, just as bird-lore is what the folk believe and do about birds. But that will be the last chapter in the book, and can be written only after the natural historian of the human mind declares the information all in, and all the little squares on my cards properly filled up.

Until that time, let us be patient, accurate, unprejudiced, scientific. I remember very well the struggle to bring archæology within the rules of refined work. The researches of Putnam and Holmes in the last years how the beneficent result. Folk-lore, also, has its camp-followers, with whom we should part company at an early day. Above all, let us not forget that all science, and every human industry, custom, and belief, originated with the folk. Before astronomy, was astrology; before physics, were caloric and discrete forces; before chemistry, was alchemy; before biology, was natural history; before anthropology, was mythology: and it may be that some day our own precious oracles will turn out to be old wives' fables.

*Otis T. Mason.*

## THE INDIAN MESSIAH.

THE suggestion made in the last number, that writing the history of the "Messiah Craze" would prove a difficult task, has received early and unexpected confirmation. An article in the "*American Anthropologist*," April, 1891, by First Lieutenant Nathaniel P. Phister, U. S. A., sets forth a theory altogether new. According to this account, the doctrine was first preached in 1869 by a Piute Indian, who lived in Mason's Valley, about sixty miles south of Virginia City, Nevada. This prophet died after preaching for two or three years. After his death, interest in the matter ceased until September, 1887, when a new prophet, Kvit-tsów by name, took up the matter. There is no doubt, says Lieutenant Phister, that the revival instituted by him has resulted in the present Indian disturbance, so far, at least, as religion or superstition is connected with the latter. According to the doctrine of this preacher, who still lives and teaches, the downfall of the Indians is ascribed to their religious indifference, and their restoration to prosperity and power is dependent on resumption of the ancient customs. When this change is manifest by the conduct of the Indians, the Great Spirit will send a flood of mud to drown the white people, will heal the sick, restore the young to youth, bring back the buffalo to the prairie, and the Indian dead to life. Kvit-tsów receives these revelations in a state of trance. While declaring the invulnerability of himself and his followers, he does not advise war, but, on the contrary, teaches that the promised future will ensue as a reward of faith. The time of fulfilment is now set in May. In September, 1889, two delegates from each of twelve different tribes were sent to hear the prophet and report on his teaching. Some of these delegates from eastern tribes had travelled two or three months to reach Mason's Valley. Some conversed by the sign language; hence, thinks Lieutenant Phister, the doctrine was altered and perverted in transmission to the Arrapahoes, Sioux, Cheyennes, and other tribes.

It is much to be wished that Lieutenant Phister would give the evidence in detail, and that inquiries should be made into the character and career of the earlier prophet. Had the conditions allowed it, the new faith would probably have developed into a permanent religion. So remarkable a phenomenon ought not to be passed over without doing everything possible for its elucidation.

W. W. N.



NAT-WORSHIP AMONG THE BURMESE.<sup>1</sup>

ABOUT 200 B. C., shortly after the great council held in Pataliputra by the pious king Asoka, the Buddhist religion was established, at the mouths of the Iraouaddy and Salween rivers, where once existed the old kingdoms of Pegou and Thaton, the land of Souvarna-Bhoumee. But in Upper Burmah proper, the seat until 1885 of the independent kingdom of Burmah, the Buddhist religion was firmly established, only in 1020 A. C., by the king Anaoyatazô, the builder of the beautiful temples of Ananda, Thapiniou, and Gaudapaléne, at Pagan, so well described in Colonel Yule's "Mission to Ava."

It may be firmly asserted that in no country in the world, Ceylon even not excepted, a purer form of Buddhism exists than in Burmah; the great monasteries of Mandalay are really the best Buddhist academies of the world, containing the richest libraries. The Tathanâbain, or head-priest of Burmah, is for that country what the Archbishop of Canterbury is for England, the undisputed head of the religion. And, at the same time, we observe the very strange and seemingly incredible phenomenon, that in no country does geniolatry, or spirit-worship, retain a firmer hold on the inferior classes of the population. That spirit-worship is a direct remnant of the old faith of the Burmese before the introduction of Buddhism. In fact, the wild tribes which surround the Burmese on all sides, the Kyens, the Katchyens, the Karens, have no other religion than this primitive cult of the spirits of nature, and their influence is clearly felt in this strange survival of this same cult among their more enlightened neighbors.

The spirits, in Burmah, are called by the name of *Nats*. The word *Nat*, whose etymology has not yet been definitely settled, even by Burmese scholars, such as Mason, Judson, Sir Arthur Phayre, Bishop Bigandet, has two widely different meanings. The first is properly applied to the Dewahs, or inhabitants of the six inferior heavens belonging to the Hindu system of mythology. The second sense is entirely different: it means the spirits of the water, of the air, of the forest, of the house, in fact of all nature, animate or inanimate, under all its aspects and manifestations. For example, the word *Nat*, in its first meaning, is found in the following expression, used by the Burmese when their king has breathed his last; they say: "*Nat youâ sanvi*," "he left for the country of the Nats." But the second meaning is much more accessible to the imagination

<sup>1</sup> Read at the Annual Meeting of the American Folk-Lore Society at New York, November 28, 1890.

of the masses, and consequently more universally understood by them; the Nats are to them like the thousand genii of their popular Panthéon to the Greeks. We may remark, by the way, that in Japan the decease of the mikado is mentioned in the official documents in nearly the same terms; viz.: "his return to the celestial spirit world." The same exists in China, Siam, and Annam. In such cases the word *Nat* is used in its first sense; but the second one is much more commonly understood by all, small or great, in Burmah. I have seen very few villages, especially in the extreme northeast, and in the villages scattered over the mouths of the Iraouaddy, where there does not exist a special shrine, called Nat-tsin, dedicated to the worship of the spirits. Sometimes it is simply a kind of cage; sometimes a kind of zéyat, or caravansary, with a roof of carved teak timber, pillars red-lacquered, and a dais, at the extremity of which is seated on a platform a sort of idol, the eyes protruding, a spire-crown on the head, representing, or intending to represent, the Nat of the village. Offerings of food, fruits, and water are constantly placed at the foot of the dais by all the villagers. These idols are generally hideous, and remind one of the ugliest African fetiches.

The principle of these offerings to the Nats is not dependent at all on any idea of atonement, but simply of propitiation. I may add that bloody sacrifices are never made before these shrines; the repulsion for the shedding of the blood of living beings, taught by the Buddhist religion, has thoroughly penetrated the masses in Burmah, even when addicted to the most primitive form of geniolatry.

The wild Karens, especially the Karennî or red Karens, recognize only bad Nats: at the entrance of every Karen village are laid down carefully bamboos with rice-spirit, food, and also axes, swords, and arrows, in order that the Nats, finding on their way everything they want, even arms to fight amongst themselves, if so inclined when drunk, they do not come to the village, for disturbing and alarming the inhabitants. The Burmese, on the contrary, believe in good Nats (Nat-gon) and bad Nats (Nat-sô); they believe, moreover, that each man has his own good or bad spirits, who are constantly fighting, and he is good or bad himself according to the victory of the one or the other. It is the Zoroastrian principle, as found everywhere under its primitive form in the far East.

Each house is also believed to possess its own spirit, called Eing-song-nat. In no part of the Burmese beliefs can be better or more clearly observed the coexistence of the two religions, the old and the new, the Shamanism of the ancestors transmitted by tradition, and the orthodox Buddhism imported from India. On the veranda

of nearly every house in Burmah, a common earthen pot, full of water, is placed on a little stand against a post of the house. Over this water certain prayers, or magic formulæ, have been pronounced by the astrologers of the village. When the astrologers come to the house to perform these purely pagan rites, they are as well and as respectfully received as the Buddhist monks of the next monastery. This water, in which are soaked some leaves of the sacred *Thabié-péne*, is sprinkled at times in the rooms, over the beds, and all over the house, to avoid the visits of spectres, beloos, or evil spirits. During the four years I resided in Mandalay, I never could help having on my veranda my own pot of water, consecrated during my absence, and, what is worse, water sprinkled lavishly all over the house, sometimes even on my books and papers, to my great discomfort. If I had rudely objected to these practices, I could not have kept the peace and respect of my Burmese servants. I told my visitors that it was holy water, without any explanation, and some believed it. Amongst the peasants of Russia, as it is said, a *domovoï*, or house spirit, is believed to exist in every house, and to be, like the Nat, malicious if ill treated, and very kind if well treated. In Russia small cakes and oil are placed on the stove for the *domovoï*, as in Burmah roses and fruits are placed in the village shrine of the Nat-tsin.

When a grave, contagious disease appears in a city or a village, the figure of a beloos, or evil monster, is roughly painted on a water-pot, and at the end of the day the pot is broken in pieces by the stroke of a *dah*, or native sword. When the sun has set, all the men ascend the roofs of the houses, armed with bamboos, and there for nearly half an hour they keep beating the teak-timber posts and the roof, to frighten out of his senses the mischievous Nat; at the same time the women and children scream and yell at the top of their voices, making a hideous noise. This is repeated two or three nights, until they think the Nat has fled. I was witness of it many times in Mandalay and in Rangoon. Of course the Buddhist priests or monks, *yahans* or *ponghis*, are opposed to these practices, and call them idolatrous. In 1876 the king *Mendoume-men*, who died in November, 1878, and who was a scholar in Pali literature, having been a priest before ascending the throne, issued himself a strong edict against the cult of the Nats, but it was of no avail: this cult to-day is more popular than ever, in fact it forms a religion that co-exists with Buddhism.

The special character of the Burmese is a great gayety. They are absolutely free from the prejudices of castes, and have much tenderness for animals. Their religion is easy, and they are very far from being fanatical or angry worshippers: their orthodox religious ob-



servances have more or less the character of pleasure parties. The families go regularly to the pagodas every ouboth-né, or duty-day, viz., at full moon, the eighth day of the waning, the change, and the eighth day of the crescent. After a short visit to the statue of Gautama, they breakfast heartily in one of the numerous zéyats of the place, smoke long perfumed cheroots, chat and gossip with each other; the women are dressed in their best, with brilliant silk robes, the head crowned with fresh flowers; a regular courtship is freely indulged in by the young boys and the beautiful *maïnkélé*, or young girls of the party.

Moreover, the Buddhist priestcraft in Burmah is very far from active or proselytizing; the priests live quietly in their monasteries, and their power is purely moral. They have never succeeded, and will never succeed, in removing the traces of the ancient pagan cult of the Nats. The Burmese, although profoundly respecting their ponghis, go on as before, worshipping, at the proper time and occasion, the Nats of the wind, of the fire, of the metals, of the earth, of the thunder, the clouds, the house, the torrents, the mountains, and the forests.

When a Burmese has to leave his village to go to another part of the country, he will never start without having consulted his horoscope, and also without hanging to the wheels of his bullock-car a few branches of the sacred Thabié-péne (*Eugenia Malaccensis*) to propitiate the Nats who may reside in the points he is about to cross. The same fact may be observed in the very heart of the forest: when a hunter or traveller comes across a big tree he never fails to deposit an offering of flowers and rice at its feet, in case it be the residence of a special Nat; if no special Nat reside there, the Nat of the forest will appreciate his intention and protect him on his way.

Some of the Nats are more celebrated in certain districts, and special festivals are held for them at regular periods. The spirit of the forests is called Hmin-Nat; Oupaka-nat reside in the clouds. Before harvesting, the Burmese cultivators have regularly a Nat-feast, marked by a procession around the fields, and large offerings to the Nat of the district, in order to get a good harvest.

Many villages have a special woman, young or old, called Nat-maïmma. At the Nat festivals she dances before the procession going to the shrine, and at other times she is regularly consulted on every kind of matter, just as regular sorceresses, or the witches of the Middle Ages.

Each boat, and especially the race-boats, in Burmah has invariably on its bows a representation of the Kalawaïk, the bird of Wishnou, and a branch of the sacred Thabié-péne. One of the favorite pas-

times of the Burmese is boat-racing. Lovers of the picturesque could never dream of anything more beautiful than a boat-race in Burmah, on the blue waters of the great Iraouaddy. When one of these races is to take place, the rowers of each of the concurrent boats never fail to place at the prow a bunch of roses, some bananas, and some branches of the sacred Thabié-péne, to propitiate the Nats, whose special abode is that point of the river where the race is to take place.

The traveler can see at Tagong, a village between Mandalay and Bhamō, the image of a Nat, which is simply a head roughly carved at the extremity of a wooden post six feet high. The Burmese believe that when the inhabitants do not make the usual offering of flowers, or when the passers-by, foresters, huntsmen, or fishermen pass before the Nat without bowing with respect with joined hands in his direction, the Nat has the power of inflicting terrible colics on his contemptors. So widespread is this belief that among the diseases whose remedies are inserted in the Burmese medicine book is gravely inserted "the Tagong colic." It may be mentioned, by the way, that the medicine-men have an extreme influence among the Burmese; they are more or less sorcerers, without any of the remarkable powers of some Indian fakirs, and are rather comparable to the Red Indian Wahkan men.

When a Burmese is very sick and at the point of death in a house, the priests of the nearest monastery are called by the family to his deathbed, but not at all for comforting or converting in any way the afflicted man. The Buddhist doctrine teaches, in fact, that no force on earth can have any influence on the destiny of a person, such destiny being regulated entirely by his or her own *Karma*, the balance between his (or her) good or evil actions, by his (or her) own merits or demerits. The presence of such pure persons as are the priests is deemed sufficient to destroy the influence of the evil Nats which may be around. If the ponghis are requested to touch the sick persons with their holy hands, it is because their mesmeric aura is believed to have a good and curative influence, and that they have what the Hindu calls "*Hastha Viseshan*," the lucky hand. But in such matters the Burmese has two strings to his bow. The Nat is never forgotten. At the precise moment when the priests are busy at the deathbed, reciting the sacred prayer, "*Aneissa, dokka, anâta*" (all is illusion in life, all is pain, all is unreality and a passing shadow), the friends and relations of the sick man slip quietly out by a back door, and wend surreptitiously their way to the shrine of the nearest Nat, with large offerings of roses, rice, and honey.

Some travellers have said the Burmese is lazy. I am afraid their opinion is only just in appearance, for the following reason. When

a child is born, the very first thing his mother does is to have the horoscope cast by the nearest astrologer; the little palm-leaves are carefully preserved, and now, until his grave, all the days of the owner are, according to its indications, fortunate or unfortunate. It may be these travellers I mention above observed some Burmese in one of their unfortunate days when they object to working; but their objection is born of prejudice, not of laziness.

All over Burmah, Friday, as a rule, is an unlucky day; "*Thouk-kyā, ma thouā t'néne*" (Don't go on Friday), is a current proverb. The new year of the Burmese commences by the month of Tagou, corresponding to the first part of April. The tradition, purely Indian, is that on that occasion, *Thagiāmin*, the king of the Nats, descends upon the earth for three or four days. The festival is called water-feast. The Brahman astrologers, called poonahs, and who are found in Mandalay, Prōme, Rangoon, and every important city, determine by astronomical observations of their own if the king of the Nats will reside three or four days on earth, and, what is more important, the exact time of his apparition. At the time appointed by these fellows, who reap a good harvest from the public credulity, guns are fired everywhere, water and offerings are brought to the monasteries; the statues of Buddha are washed by women with silver cups full of water; young and old people, meeting in the streets, throw goblets of water over each other, young people using mischievously large syringes; the merriment is extreme everywhere, all the strangers, Chinese, Chans, Karens, Indians, Europeans themselves, taking part in it good-humoredly. The houses are open; fruits, tea, cigars, betel, are provided freely for all passers-by. At the end of three days, or four days, if the king of the Nats has been good enough to stop so long on earth, guns are fired everywhere, and the festival is over until next year. The king of the Nats has ascended again to his happy abode. The belief in the two different kinds of Nats is clearly illustrated in many such occasions.

All these religious festivals have their special rituals, formulas, and invocations. These legends or traditions are not only entertaining, but are of great value to the student; it would be interesting for the general history of folk-lore to have them carefully collected, a thing not altogether impossible, now that all Burmah is in the hands of the British.

The belief in the Nats is not special to the Burmese; it is found amongst all the nations of Indo-China. The *Mahā yazā Ouin*, or "Royal Chronicle of Burmah," narrating the battles of the Burmese against the Peguans, Chinese, Muniporis or Siamese, reports the Guardian Nats of these nations fighting in the midst of their respective armies.



The Burmese have a curious idea of what we call the soul. Unable to understand the rather abstract and complicated system of the elevation of the mind on the Path of Truth, as taught by the Buddhist philosophers, they have given a form to the immortal part of our being, and they call it *Leip-bya*, the exact translation of which is *butterfly-spirit*. They say that when a man is asleep his *Leip-bya* is wandering around, sometimes very far from his body, and that it returns when he wakes again. Thus dreams are explained by the various good or bad encounters made by the *Leip-bya* when it is wandering about. When a man falls really sick, the Burmese pretend that his *Leip-bya* has been swallowed or captured by a bad Nat, and if the medicines of the doctor (*ze'thama*) are of no avail, the ceremony of the *Leip-bya ko* takes place immediately. Offerings of the most tempting sort are laid down by the family of the stricken man at the shrine of the Nat of the village. He is humbly requested in long prayers to consent to eat the good fruits, the excellent fish, the sweet honey, provided humbly for him, and in exchange to let the *Leip-bya* of the sick man alone. If he accepts the bargain the man is cured, and his *Leip-bya* returns to his body; if he dies it is because the Nat has swallowed honey, fruits, offerings, *Leip-bya*, and all; and he is freely cursed by the family, until another case of grave sickness arises, when another ceremony of *Leip-bya ko* takes place in the same manner.

The Burmese believe that it is extremely dangerous to awaken anybody suddenly, for fear his *Leip-bya* may have no time to return, in which case death is sure to follow immediately. A foreign tourist could never prevail, unless with extreme difficulty, on a Burmese to awaken him in the morning from his slumber, by the fear that his *Leip-bya* might be wandering too far from his body, and have no time to regain its quarters if he were suddenly awakened. I tried myself, on many occasions, to break that strange prejudice among my own servants; but I saw them so half-hearted and low-spirited in obeying my orders that I gave up my efforts, fearing that if I felt sick the poor fellows would believe really my *Leip-bya* gone for good. I simply bought, in a Mandalay bazaar, an unprejudiced alarm-clock, to awaken me in time when I had to start early in the morning.

The priests say vainly that the belief in the Nats incapacitates a man for obtaining the *Niebban*.<sup>1</sup> Their advice is useless. Nothing is more remarkable than the tenacity which characterizes the survival of these doctrines and strange beliefs of old. At the brightest hours of Buddhism, even at the epochs of its most fervent revivals, the Nat-worship is never entirely eradicated, but simply sleeping.

The word "worship," which I employed as the title to this paper,

<sup>1</sup> *Nirvāna*.

is not entirely correct. It is not a worship in the exact sense of the word ; it is not even the Indian occultism, or study of the unknown forces of nature : it is a simple propitiation of spirits, which a thin veil only separates from the exterior world, in fact a pure geniolatry. The old popular beliefs of the aborigines have persisted in Burmah in spite of the purer influences of Buddhism, just as they are found nowadays in the table-lands of the Himmalayan Mountains, whence the Burmese emigrated to the Iraouaddy valley. It is the old phenomenon so well known to the students of folk-lore, and which nowhere can be more clearly traced than among the populations of Indo-China, and especially among the Burmese.

*Louis Vossion.*

FOLK-LORE FROM BUFFALO VALLEY, CENTRAL  
PENNSYLVANIA.

BUFFALO Valley was included in a purchase from the Six Nations, made at Easton on the 23d of October, 1758. The land of the new purchase was almost immediately taken up by settlers.

Although the Swedes were the first to occupy land now embraced within the boundaries of Pennsylvania, yet they were early supplanted by the Dutch. But it was not until the English had established themselves at Philadelphia, in 1682, that colonization could be said to have begun. Many colonists were brought from the Palatinate — Rhenish Bavaria — to England, and from there sent to the new colony, bound for a certain term of service to indemnify their transportation and board. The records of the Susquehanna Valley show a great preponderance of German names, and the descendants of these people occupy, for the most part, the same region to-day.

Indian massacres were frequent, and the records of the valley are crimson with the blood of the mother and child drawn by the murderous tomahawk of the treacherous savage.

Frontier life one hundred years ago was vastly different from what it is to-day. There was no regular army to hold the bloodthirsty savage in check, and forts and blockhouses were few and poorly fortified. Each settler showed himself a man, and relied upon his neighbor to do the same; and when the plot of an Indian massacre was discovered, all rallied to the common defence.

I am inclined to think that in this very fact is to be found the mainspring of that rich and varied series of old-time German gatherings of which I shall presently speak.

Life on any frontier is necessarily crude, and, while the wants of the settlers are few, their sources of supply are equally limited. This was especially true during the Revolution. In 1774, resolutions were passed discouraging all importation from the mother country, so that the colonist was thrown almost wholly upon his own resources.<sup>1</sup>

<sup>1</sup> At a Convention for the Province of Pennsylvania, assembled at Philadelphia, January 23, 1775, "it was resolved to kill no sheep under four years old, or sell such to the butchers, and the setting up of woollen manufactures, especially for coating, flannel, blankets, rugs, etc., was recommended; also, the raising of madder and dyestuffs, flax and hemp, making of salt and saltpetre, gunpowder, nails and wire, making of steel, paper, setting up manufactures of glass, wool, combs, cards, copper in sheets, bottoms and kettles. It was further recommended to the inhabitants to use the manufactures of their own and neighboring colonies, in preference to all others; and that a manufacturer or vender of goods who should take advantage of the necessities of the country to raise prices should be considered an enemy to his country." — *Annals of Buffalo Valley*, by John Blair Linn, Harrisburg, Pa., 1877.



Agriculture was the chief occupation. The soil was rich, and after it was once broken the cultivation of vegetables and cereals cost but little labor. Fish were comparatively abundant in the rivers, and each settler had his herds to draw upon for meat. Flax was easy of cultivation; wool was plenty; everybody wore homespun clothing; and in almost every homestead will be found to-day the silent but yet eloquent spinning-wheel and distaff, witnessing the departure of more primitive days.

The period between the Revolution and the Rebellion was one of unparalleled prosperity among the Pennsylvania Germans, and during that interval the seeds of superstition sown in the mother country germinated and ripened into the profuse and rich folk-lore we have to-day. The Indian had been driven westward; the Continental Army no longer drained the country of its best young men; those accustomed to combine for defence now assembled to further education; and the naturally social disposition of the German found expression in gatherings called "frolics."

In those days of primitive machinery, the old principle "that many hands make light work" became the watch-cry of the community; and when a task of some magnitude was to be performed, all the young folk of the region would gather at the appointed place and accomplish the work.

First among these "frolics" must be mentioned "*schnitz-ins*," from the German *schnitzen*, to cut, the term *schnit* being applied to a piece of cut apple.

If there is any one of the so-called "*spreads*," and I can think of more than thirty different ones, upon which the Pennsylvania German relies more than another, it is apple-butter. To reduce a barrel of cider to apple-butter requires about two bushels of apples, and on the evening before the "*bilin*" took place a "*schnitz-in*" was held. The labor-saving apple-parer had not yet been invented, and boys and girls vied with each other in speed and neatness of paring and quartering the apples. These were occasions of great merriment. Story-telling, jesting, and coquettish repartee inspired the labor of the evening, and activity of tongue was only equalled by nimbleness of finger. When the apples had been prepared, refreshments were served, usually consisting of pies, cakes, cider, and other things so delectable to the German palate; after which the festivities of the evening would close with a good old-time "*jig*."<sup>1</sup>

<sup>1</sup> Formerly the boiling took place on the same evening as the *schnitz-in*. This would prolong the festivities until morning. As the cider needed to be stirred constantly, a girl and her lover would both stir at the same time. A favorite custom while paring the apples was to remove the peeling in one piece, twirl it around the head three times, and allow it to fall on the floor. The letter that it would form in falling would be the initial of her lover or his sweetheart.

By daylight the next morning, the forty-gallon copper kettle, swinging from the ponderous crane in the old stone fireplace, or swung from a rail supported by equally high crotches of two picturesque old stumps, was filled with cider and the *bilin* had commenced. After three hours of steady boiling after the cider had been reduced about one fourth of its original volume, the apples were added, and the boiling continued for about six hours, when the whole would be reduced to a homogeneous viscid mass. This was dipped from the kettle into crocks holding about a gallon and a half each, and stored in the garret, to be drawn upon as needed. Not infrequently one family, especially if there were many boys, would lay in store during the fall as many as twenty-five or thirty crockfuls of this standard *spread* for the winter's consumption.

A little prior to my time, the implement for cutting grain was the sickle. In those days it was customary for women to labor in the fields, and all went out to work at sunrise and worked till sunset. The sickle was followed by the cradle, and that in turn has given place to the reaper with its self-binding attachments. But it is the cradle period of which I wish to speak, and in regard to this I speak from experience.

That the grain might dry as quickly as possible, it was cut down with the cradle, and allowed to lie upon the ground unbound for several days. While thus lying, a wet season might set in, and the farmer thus caught would experience great difficulty in getting in his crop. His neighbors, who had been more fortunate, seeing his perplexity, would come to his rescue, and the first bright day or moonlight night would find fifteen or twenty jolly lads eager to join the *bindin'* and help the farmer through. Frequently races would take place, in which the more energetic ones would contest to see who was most skilful in throwing the band around the golden sheaf. Just as the work was finished, the thoughtful housewife, accompanied by her neat and buxom daughters, would appear, bringing a "piece," as she would say, of which pie would constitute the major part.

Much the same might be said of *corn-cut-ins* and *husk-in matches*, but these have been so popularized of late that I shall not dwell upon them.

It has truthfully been said of Pennsylvania that the barns are better than the houses. This only shows the intensely humane streak in the nature of the Pennsylvania German, for he does not like to retire on a cold wintry night without knowing that all of his stock is stabled. But to erect such barns as are seen on the line of the Pennsylvania Railroad below Harrisburgh, or in Buffalo Valley west of Lewisburgh, requires a considerable force. After the barn is

*framed*, invitations are sent out to all the neighbors to come to the *raisin'*, and gladly each one takes his handspike or pikepole and lends a helping hand.

Sunday-school picnics and county fairs are events held in fond anticipation by the embryo farmer, and he is stimulated to harder work by the promise that he may attend, *provided the work is all finished beforehand*.

With the return of spring comes the vendue, or public sale. Some farmer, who has accumulated sufficient of this world's goods, sells at auction his wornout implements and retires to the nearest village, there to join that happy, idle, and yet sapient crowd of intelligencers whom you always find perched upon the nearest dry-goods box, ever ready to cheer up the village storekeeper, or debate the weighty questions of the day with the country parson.

Trading was the occupation of the few. Among Pennsylvania Germans "keeping store," as we say, was not so much a pleasure as a necessity. The country store, — what recollections these words awaken! A veritable Wanamaker's, — perhaps not in quantity or in quality of goods kept, but surely in variety, for everything is to be had there, from a paper of pins to a steam threshing-machine.

But there is one feature of frontier life that has wholly disappeared from the region of which I have been speaking. Before the days of the railroad and canal, all supplies of a finer grade had to be *teamed* from Philadelphia. That is distant about 160 miles, and several weeks were required to make the trip. Game of all kinds was plenty, and I have sat by the hour around the old fireplace, cheered by the crackling chestnut or blazing pine, and heard my aged grandsire relate fascinating and yet blood-curdling experiences with man and beast. Now he tells of Bruin, perched upon the topmost limbs of some lofty hickory, gathering in the savory nuts. Now of the teamster who slipped beneath the wheels of his own wagon, and had his legs cut off, while the ever-hungry wolves howled close around him, only kept at bay by the dumb but kind and knowing team of six. Now we roar with laughter as the old man vividly portrays the doings of an Irishman just over, who claims to know all about frontier life, but who really has never before slept beneath the open canopy of heaven. The journey has been for miles through the woods across the mountain. The wagon has broken down, and night has overtaken them many miles from the nearest tavern. The team has been cared for, and the old man has stretched himself out beside the wagon for the night. The Irishman, who has professed so much bravery, is allowed to shift for himself. Night has fallen; the howl of the wolves is becoming more distinct; from a ravine near by is heard the heartbeat-stopping cry of the panther; the



doleful notes of a screech-owl drop from a limb directly overhead ; and the whippoorwill lends his strain to the chorus of animal voices. A moment of stillness follows, — a stillness that seems almost to congeal the flow of thought ; for an instant neither bird nor beast is speaking, when suddenly the night-hawk, with his most terrifying whoop, swoops through the resonant air, and the Irishman, thinking the end has come, falls upon his knees and prays for protection from *the owls and those awful whippoorwills*, entirely heedless of the wolves and panthers prowling close about him.

Thus he entertained us through the long winter evenings, yet I have only touched upon a scene that was common around many a primitive hearthstone.

But those days have all gone now ; and while at that time the young man who could not handle six horses with a single line could not be found, to-day he who can do so is the exception.

The sons with their wives settled in the immediate neighborhood, and on such days as Thanksgiving and Christmas all gathered at the old homestead to enjoy a sumptuous collation.

Although not a very educated class of people, yet they were eminently devout. Mostly of the Lutheran and German Reformed churches, the Bible was their rule of action for Sunday. Naturally superstitious, their actions during the week were controlled largely by the almanac ; and many of their beliefs and practices, which we look upon as so strange and even ridiculous, will be found prescribed in the Centennial Almanac. A richer field for the folk-lore can scarcely be found than among the Pennsylvania Germans. The material of the present paper was collected within a week. Most of it was given me by persons beyond seventy and some beyond ninety years of age ; so that in the next decade much valuable material will be irrevocably lost, unless something is immediately done to preserve it. I would earnestly solicit, from those who are interested in it, their coöperation in preserving the customs and beliefs of this most interesting people. Material sent to my address at Lewisburgh, Pa., will be most thankfully received and published in due time.

#### THE MOON.

All cereals, when planted in the waxing of the moon, will germinate more rapidly than if planted in the waning of the moon.

The same is true of the ripening of grain.

Beans planted when the horns of the moon are up will readily pole, but if planted when the horns are down will not.

Plant early potatoes when the horns of the moon are up, else they will go too deep into the ground.

Plant late potatoes in the dark of the moon.

For abundance in anything, you must plant it when the moon is in the sign of the Twins.

Plant onions when the horns of the moon are down.

Pick apples in the dark of the moon to keep them from rotting.

Make wine in the dark of the moon.

Make vinegar in the light of the moon.

Marry in the light of the moon.

Move in the light of the moon.

Butcher in the increase of the moon.

Boil soap in the increase of the moon.

Cut corn in the decrease of the moon, else it will spoil.

Spread manure when the horns of the moon are down.

Lay the first or lower rail of a fence when the horns of the moon are up. Put in the stakes and finish the fence when the horns are down.

Roof buildings when the horns of the moon are down, else the shingles will curl up at the edges and the nails will draw out.

Lay a board on the grass: if the horns of the moon are up, the grass will not be killed; if they are down, it will.

Cut your hair on the first Friday after the new moon.

Never cut your hair in the decrease of the moon.

Cut your corns in the decrease of the moon.

#### OMENS.

If a bird enters your room it is a sign of death.

The neighing of horses presages a death in the family.

Breaking a looking-glass presages a death in the family.

Drop a fork, a man is coming.

Drop a knife, a woman is coming.

Drop a dishcloth, somebody is coming.

If a rooster crows in the door, some one is coming.<sup>1</sup>

If a coal drop in the grate while watching the fire, some one will call within an hour.

Walk between two men in the street, you will be disappointed in your errand.

Burning ears indicate that some one is talking of you. If the right, good; if the left, bad.

If the dish-water boil, the girls will never be married.

Spilling salt indicates a quarrel.

Dream about fire, or trouble with cross animals, and a quarrel will follow.

<sup>1</sup> The Zuni Indians believe in bird omens. In the great game of the *kicked-stick*, the runners augur the result of the race from the birds which they frighten in certain preceding ceremonies.

To dream of pulling teeth or of being dressed in black presages death.

If it thunders on Sunday, goose eggs will not hatch.

If the first person who comes to your door on New Year's Day has light hair, you will have good luck all the year; but if dark hair, bad luck.

Two persons combing one person's hair, one will die.

A person coming in one door and going out another will bring you bad luck.

Sweep the house after supper, you will never be rich.

A Friday night's dream told on Saturday is sure to come true.

#### SMELLING FOR WATER.

Hold a forked willow or peach limb in the hands with the prongs pointing downward. Move over the spot where it is desired to find water. If water is present, the stick will turn down in spite of all that you can do; has been known to twist off the bark. The depth of the water is known by the number and strength of dips the stick will make. Ore can be found in the same way.

#### WEATHER SIGNS.

Thunder late in the fall will be followed by warm weather.

Thunder early in the spring will be followed by cold weather.

If the ears of corn burst open, or project beyond the husks, there will be a mild winter.

If the ears are plump and tightly encased in the husk, a severe winter may be expected.

If the muskrats build nests, a severe winter will follow.

If the spleen of a hog is short and thick, the winter will be short; if long and thin, long.

February second is called Ground-hog Day. If the ground-hog or the coon comes out on that day and sees his shadow, he will return to his hole and six weeks of severe weather will follow.

If the fields are covered with a heavy crop of weeds in the fall, a severe winter will follow.

If the moon is three days in the sign of the Fishes, you may expect great floods.

If falling rain produces bubbles, the shower will be a short one.

Rainbow at night  
Is the sailor's delight;  
Rainbow in the morning  
Is the sailor's warning.

Evening red and morning gray  
Set the traveller on his way;



Evening gray and morning red  
 Pour down rain on the traveller's head.

Sun-dogs foretell a storm.

When the ground is covered with snow, if the turkeys go into the fields, or the guinea-hens hollo, there will be a thaw.

Chickens that crow at ten o'clock at night will bring rain before morning ; according to the old saying, —

Chickens that go crowing to bed  
 Are sure to get up with a watery head.

When the chickens seek shelter from a storm it will not rain long.

When chickens in the rain have their tail-feathers down, it will continue to rain until they raise them.

Hogs are good barometers.

It was the custom to keep a great number of hogs at the still-houses. These were fed on malt. When they would fight among themselves, it foretold a storm.

An intelligent farmer of White Deer Valley told me that he had a small herd of hogs feeding on the neighboring mountains several months in the fall. One evening they all came into the barnyard and were seen to be gathering straw to make nests. That night a very heavy snow fell that lasted through the winter.

#### MISCELLANEOUS.

By many farmers, especially the boys, it is thought desirable to have a black sheep in the flock. To get it, make the ewe jump over a black hat.

It is thought that, in raising turkeys, gobblers are the most profitable ; and among chickens, hens the most profitable. Accordingly, to set a turkey hen, carry the eggs out in a hat ; to set a chicken hen, carry the eggs out in a bonnet.

Always set an odd number of eggs.

Things planted in " Virgo " turn to flowers.

Things planted in the " Crab " will go down.

Wean nothing in the sign of the " Heart."

Anything sewed on Ascension Day will be struck by lightning. " A little company of persons were caught in a storm. One asked : ' Has any one anything on that was made on Ascension Day ? ' ' I have an apron,' a girl responded. She removed it and placed it on a stump near by, and the lightning struck it immediately."

A person with a sour disposition will make the vinegar sour by looking into the barrel.

One with a fiery temper will make the fire burn with only a look.

When there is a death in the family, if you do not change the vinegar barrel, the vinegar will spoil.

Never sweep dirt out of the house on Friday evening ; you sweep out the good luck.

An extract from the old marriage ceremony of the German Reformed Church relating to woman : "She was not taken from the feet, to be trampled upon ; nor from the head, to rule over you ; but from the side, to be your equal ; from under the arm, to be protected ; and from near the heart to be beloved."

Two noted parties frequently went on fruit-stealing excursions. As many of the farmers had cross dogs, they claimed to keep these off by squeezing the left thumb hard into the hand. When they would hear a dog bark, one would say : "*Now, Pit, drich der link dauma recht hot nigh.*" (Now, Pete, squeeze your left thumb in hard.)

A certain farmer had a dog which was kicked by a horse and ran away. The hired boy informed the farmer that the dog would not return until he called him through a knot-hole in the weather-boards of the barn. The boy was from Berks County, Pennsylvania.

Nearly all the farmers believed that wheat turned to cheat ; and forty years ago to affirm the contrary, in the eyes of the people generally, was to acknowledge yourself a blockhead.

There is one Ember Day in every three months. The day before Ember Day, Ember Day itself, and the day following were supposed to indicate the weather for the three months following.

Ember Day was supposed to rule the price of grain. If its number in the days of the month was small, below 10 or 12, wheat would be low ; if high, over 20 or 25, wheat would be high.

The shower of meteors in the spring of 1833 was explained by saying : "The stars are cleaning themselves."

#### DRAGONS.

This is a name that is sometimes applied to a phenomenon perhaps more frequently called Jack-o'-the-Lantern, or Will-o'-the-Wisp. It seems to be a ball of fire, varying in size from that of a candle-flame to that of a man's head. It is generally observed in damp, marshy places, moving to and fro ; but it has been known to stand perfectly still and send off scintillations. As you approach it, it will move on, keeping just beyond your reach ; if you retire, it will follow you. That these fireballs do occur, and that they will repeat your motion, seems to be established, but no satisfactory explanation has yet been offered that I have heard. Those who are little superstitious say that it is the ignition of the gases rising from the marsh. But how a light produced from burning gas could have the form described and move as described, advancing as you advance, receding as you recede, and at other times remaining stationary, without having any visible connection with the earth, is not clear to me.

The more superstitious ones say that it is a token of death beckoning you on to destruction, and many stories are told of "Blue Jim," and other like characters who have been seen.

This origin of the name Jack-o'-the-Lantern was given me by an old man, who does not vouch for it in any way, and thinks he read it somewhere, but does not know where: "There was a man named Jack-o'-Lanthorn, who was noted for his wickedness. It was agreed that he should do whatever he wished in this world, and at his death he was to go to the Devil. When he died he first went to the portals of Heaven and asked for admission, but was refused. He then went to Hell, but there he was told that he was so very bad that he would make the evil ones there unmanageable. So he was turned away, and sent to wander in the bogs and marshes, and was given this mysterious light to guide him in his wanderings."

#### WARTS.

To remove warts from the hands:—

Steal a piece of meat and bury it under the drop of the house.

Cut an apple, a turnip, or an onion in halves; rub the warts with the pieces, and bury them under the drop of the house.

Wash your hands in the water found in a hollow stump, and if you never see the stump again the warts will go away.

If you see two persons riding a gray horse, say: "If you take them, take these," and pass one hand over the other.

#### CURES.

One born on Sunday was supposed to have the power to cure the headache.

To cure a snake bite, kill the snake and swallow the heart.

Cure ague by tying it to a tree.

Goitre: look at the waxing moon, pass your hand over the diseased parts and say: "What I see must increase; what I feel must decrease."

Sprains are cured by rubbing on the first Friday after the full moon.

Certain diseases are cured by allowing a black cat to eat some of the soup given to the patient.

Goitre is cured by rubbing the neck three times with the hand of a corpse.

To cure a boy of homesickness, put salt in the hems of his trousers and make him look up the chimney.

Flesh wounds in a horse are cured by probing with the terminal buds of a peach limb, then tie a string around the limb and hang it in the chimney. As the limb burns away the wounds will heal.



"Falling away" is cured, in a child, by placing it in the oven.

Place a buckwheat cake on the head to drive away pain.

Cure whooping cough by breathing the breath of a fish.

Also, cure a child of whooping cough by placing it in the hopper of a mill until the grist is ground.

To cure "falling away" in a child, make a bag of new muslin and fill it with new things, and place it on the breast of a child. It must remain there nine days. Meanwhile the child must be fed only on the milk of a young heifer. After the nine days carry the bag by the little finger to a brook that flows towards evening and throw it over the shoulder. As the contents of the bag waste away the child will recover.

If you pick your teeth with the nail of the middle toe of the owl, you will never have toothache.

#### POW-WOWING.

The efficacy of pow-wowing was formerly believed in by very many people, and is still believed in by a few. The charm seems to consist in repeating a little formula and making a few passes with the hand. This power can be transmitted to one of the opposite sex. It is believed to be able to cure nose-bleeding, or to stop the flow of blood from any cause; to remove instantly the pain from cuts, bruises, and burns; to cure almost any skin disease, and many others more deeply seated. Many instances were related to me by intelligent persons where, apparently, the pow-wow removed the pain. They do not believe the pow-wow did it, and yet they think to call it a coincidence is a very poor explanation. Several instances of very intense scalding were cited, in which the patients were suffering very great pain, and, apparently, the instant the pow-wower said her formula and made her passes, the pain ceased. Another case. A horse had his foot so badly cut that his owner feared he would bleed to death. Every known means was used, but the flow of blood could not be stopped. The son was sent for an old man, now over ninety years of age, who was supposed to possess this power. The distance was two miles. As the boy told his errand to the old man, he said: "It is a bad case, we must hasten." When they had gone about half way he said: "You need not hurry so much, it is better." And just before they reached the place he remarked: "No hurry now, it is all right." Those who were attending the horse affirm that the horse's foot stopped bleeding at the time the old man stated.

Sometimes the possessors seem to lose this power. A boy had a bad case of nose-bleeding. It was night, and he hastened to an old man accustomed to pow-wow. The old man told him he could do

nothing for him, he had lost his power. He then went to a woman, and she told him just the same. In neither case did the persons see the patient. The boy died.

WITCHES.<sup>1</sup>

The belief in witches seems to have been more or less general.

Lay a broom across the door and it will keep out the witches.

Black cats are possessed.

It ruins a gun to shoot a cat.

Three horseshoes nailed on the doorstep with toes up will prevent the witches from entering the house.

If you find a horseshoe with three nails in it, nail it to the hog trough, and it will keep the witches from riding the hogs to death.

Witch doctors can transfer witches from one person to another.

Old hunters carry silver bullets, which they say they use to shoot witches.

To free himself of a witch, a man painted an imaginary picture of her on the wall, and then shot her.

When something has gone wrong, a common method of finding the witch is to boil some milk in a pan on the stove. By pricking the milk with a flesh-fork the witch can be made to appear.

To keep witches from entering the house, bore holes in the door-sill, and place in them pieces of paper containing mysterious writing. Then plug up the holes.

A girl was churning, but the butter would not form. She took some milk and stamped it into a hole in the ground, saying: "I will make his ribs sore." Presently a man called, and wanted the people of the house to give him something, even a piece of tobacco. They refused, and he died soon after. The butter formed as soon as he left the house.

A farmer thought his cows were bewitched. Two had died, and three more were sick. He wrote something on pieces of paper, and placed these above the doors and windows. None of the members of the family went to work, but all sat in the house waiting for the witch to appear. In a short time a man called, and wanted something to eat and his horse fed. He was at once accused of being the witch.

When the hay on the mow gets low, the witches come down through the floor and ride the cattle, so they become poor.

Colts with tangled manes become dull and sickly. The knots in

<sup>1</sup> One accused of witchcraft among the Zuñi Indians is hung up on the southern side of the old Spanish church. I was told that two persons were hung up in the summer of 1889. One of these, a young man, was charged with blowing away the clouds. After hanging for two days he was clubbed to death.

the manes are supposed to be the stirrups used by the witches in riding the colts. Remove the tangles and the colts recover.

Witches are supposed to shoot animals with little hair balls, which pass through the hide and lodge without leaving any hole.

When, after considerable churning, the butter does not come, thrust in a red-hot poker to burn the witch.

I might mention many witch stories, but one will suffice. About fifteen years ago my uncle, while driving about dusk, overtook a man on foot. Noticing that he was a great cripple, he asked him to ride. Naturally the conversation turned on the stranger's affliction, and he related the following circumstance, which, my narrator has since learned, is thoroughly believed by nearly all the people in the neighborhood:<sup>1</sup> "About two years ago I was in sound health. My wife did not believe in witches, nor did I, but my mother-in-law, who makes her home with us, not only believes in them, but by many is supposed to be one. She and I do not live agreeably, and several times she had threatened to 'put a spell' on me. One morning I went to the field to bring the horses, and returned earlier than usual. As I returned, my mother-in-law, who stood in the doorway, commented upon my quick return, to which I replied that I always did things up in a hurry. She then said, 'You will not long do so.' From that day my flesh began to fall away, and my skin to tighten, until now it is like parchment, and perfectly tight. Every part of me is shrinking, and I am so crippled I can hardly walk." So far as my informant knew, he was a man of good habits. The affliction is an established fact, but no one has yet given any satisfactory explanation. It can, at least, be called a striking coincidence.

EXTRACTS FROM A GERMAN CENTENNIAL ALMANAC.

Unlucky days which are found in every month:—

January 1, 2, 3, 4, 6, 11, 12.	May 7, 8.	September 10, 18.
February 1, 17, 18.	June 17.	October 6.
March 14, 16.	July 17, 21.	November 6, 10.
April 10, 17, 18.	August 20, 21.	December 6, 11, 15.

Whoever is born on one of these days is unlucky, and will suffer poverty.

Also, whoever gets sick on one of the aforesaid days seldom recovers sound health again.

Whoever becomes engaged or gets married will come to great want and wretchedness.

One should not make a journey on these days ;

Or carry on business ;

<sup>1</sup> This incident was not given me in direct discourse. I have put it so in order to avoid ambiguity of pronouns.



Or have a lawsuit.

On Ascension Day and the days of Simon, Judas, and the Apostle St. Andrew, there should be no letting of blood.

The signs of the zodiac should be observed during the course of the month as they are marked for each day in the common almanac.

Whenever a cow calves in the sign of the Virgin, the calf will not live a year. But if this should happen under the Scorpion, the calf will die sooner.

Wean nothing under this sign, or that of the Goat or Waterman, so that it shall not get the deadly distemper.

#### A COMMON RULE FOR EVERY YEAR.

If an eclipse of the sun occur when the corn is in blossom, the ears will not fill, and there will be a great scarcity. But if an eclipse of the sun occur in March, April, or the first two weeks in May, there will be much very good wine; but it will be bad for the corn, because a dry, hot summer will follow.

#### WEATHER SIGNS.

In America the weather is so uncertain and so variable that one can scarcely depend on the calendar; yet in haymaking, on account of his work, one would like to find out the weather for a day ahead. To do this the following weather sign can be practised and used if necessary.

Go to a stream, catch a leech, and put it into a glass jar that contains at least a quart of water and is four fifths full. Close the jar with a small piece of linen, and place it on the window-sill. If the weather is to be fine and clear the leech will lie on the bottom in a circle, without any agitation. If rainy, it will crawl to the top and stay there until it begins to rain. If windy, it will run to and fro until the wind stops. If thunder-showers and heavy rains, it will get out of the water and twist and stretch itself as though in pain. During great cold in winter and great heat in summer it will lie still on the bottom. If there is to be snow or damp and rainy weather, it will fasten itself up at the mouth of the jar. In summer give it fresh water every week at least, and in winter every two weeks. With this care it will live for years, and cost only a little trouble.

*F. G. Owens.*

A SUGGESTION AS TO THE MEANING OF THE  
MOKI SNAKE DANCE.

STUDENTS of American Ethnology have known for several years of an interesting ceremony called the Snake Dance, which is said to be biennially performed at the Moki pueblo, Wolpi. As is well known, in this dance living snakes, some of the most venomous character, are carried in the mouths and hands of the celebrants.

This weird, and to our ideas loathsome performance, has been repeatedly witnessed by Americans, and although often described, has never been satisfactorily interpreted.<sup>1</sup>

From the predominance which is given to the rattlesnake and everything connected with this animal throughout this ceremony, the first and most natural impression would be that the observance is an elaborate form of rites connected with serpent worship, which is known to have such a tenacious hold on the minds of all rude peoples. It would at first sight seem absurd to question such a conclusion were it not for the existence of certain subordinate facts which turn one's attention in other directions. Certain of these minor details are with difficulty explained by this hypothesis.

My belief that the Snake Dance is primarily a ceremonial connected solely with serpent worship was somewhat shaken by the information which I gathered from various sources, that the same dance was celebrated without the snakes on certain occasions. Evidently a ceremonial connected with snake worship without the introduction of the snake would be like the play of Hamlet with Hamlet omitted. If there exists a religious observance which the Indians consider the same as the Snake Dance, but in which the snake is absent, a study of such ought to throw light on the inner meaning of both. The hint that there is a snake dance without snakes seems worth following up, for if it could be proven that such was the case, a study of the common elements of both ought to tell the story of their inner meaning. As the observance without the snakes would seem to be the simpler one, the problem could be more readily solved by studies of it than of the more complicated. If, moreover, we could prove an identity of the two, simple and complex, we would be on a good road for progress, in discovery. We have, in other words, a problem

<sup>1</sup> The most complete description of the Snake Dance which has appeared is that given by Captain John G. Bourke in his book, *The Snake Dance of the Moquis of Arizona*. This work of about 375 pages contains several chapters on this subject, but by no means exhausts the subject with which it deals. These chapters rather increase one's interest to know more, and one rises from their perusal with the impression that much more remains to be discovered before he can fathom the meaning of this intricate observance.

not unlike many with which the morphologist and embryologist have to deal in determinations of the homologies of organs of animals and plants. If complex religious ceremonials are developments from primitive ones, as we may justly conclude or rather take for granted that they are, the direction in which the elaboration takes place must be governed by definite laws which are capable of determination, and may be submitted to analysis. To discover the laws by which to interpret the hidden meaning of ceremonials, the ethnologist has often to penetrate below or behind accretions resulting from symbolism, which have grown about primitive ideas and obscured their prominence. Religious ceremonials when once developed are slow to change, but it is evident that they do not spring at once into elaborate observances. They develop from simpler to complex stages, and environment plays an important part in the direction in which this development takes place. As a consequence, oftentimes the primary idea of the ceremony has been lost or obscured by symbolism. I believe many instances of this might be mentioned, and that the Snake Dance is as good an illustration as could be wished.

A parallel case showing a little different development, but illustrating the same idea of the modification of ceremonials by elaboration, may be seen in two Zuñian ceremonials known as the *Ham-po-ney* and *Klar-hey-wey*. These two dances are essentially the same, but the former is very much more elaborate than the latter. This elaboration pervades all parts of the ceremonies connected with these dances, and no single element overshadows the others. They are strictly homologous, and this homology can be traced in everything connected with the two. No one can, I think, for a moment doubt their identity, or that *Ham-po-ney* and *Klar-hey-wey* are but different expressions of the same fundamental idea, although one is simple, the other complex. That idea can best be discovered by a study of the simpler ceremonial. So in the Snake Dance and that which is reputed to be the same without the snakes. If it can be proved that they are identical, evidently the simpler is more profitable to study in order to fathom the meaning of the more complex. This was the idea which led me to accept with pleasure the hint that the problem of the Snake Dance could be approached in a way different from any which has yet been followed, and I was therefore interested in the information that a simpler performance of the ceremony was still in existence. The observance which I have been led to suppose to be the simpler form of the Snake Dance is that celebrated on alternate years and known as the *Lay-la-tuk*.

*A priori*, at least, we can suppose that subordinate features in any ceremonial, when it is in the process of evolution, may attract more attention than primary ones, and may even develop at the expense of



the latter. A study of many existing religions will, I think, furnish instructive data pointing in this direction. I can readily agree with those who hold that the Snake Dance has come to be a form of snake worship, but I would suggest that it originated from a ceremonial of a far different nature. It may at present be looked upon by the Indians as a form of serpent worship, or possibly as a dramatization of historical episodes, and yet its origin may have been far different. I think it is possible to penetrate back of these ideas to the origin of the dance and suggest that it is a simple form of water ceremonial. The reasons which have led me to look in this direction will, I hope, appear in the following pages.

For some unknown reason, the snake is regarded among the Moki, as among some other Indian tribes, as the guardian of the springs. Like the frog, this animal has come to be an emblem of water, and naturally is used as a symbol of the same in rain or water ceremonials. The sinuous motion of this animal recalls the lightning which accompanies the rain, and a zigzag line is used as a sign to designate both. The great plumed serpent, *Kol-o-wis-si*, of the Zuñians lives in the water; indeed, the idea of a serpent guarding a sacred spring is so widely spread in the mythology of primitive peoples that it may be looked upon as a fundamental principle in many mythological systems. To kill a snake means, in the Moki conception, to destroy a guardian of some water source or spring. Conversely, to propitiate him is to bless with abundant water. As the snake is a symbol of water, pictures of this animal necessarily find an appropriate place in rain or water ceremonials.

Near the end of the month of August, 1890, at the close of my stay in Zuñi pueblo, word came to me by a Zuñian just returned from Wolpi, that the Moki were about to celebrate the Snake Dance. I knew from many sources that this could not be the dance in which snakes were carried in the mouth, for that had been performed the year before, and at Wolpi at least it is only performed on alternate years, and the ceremony of the veritable Snake Dance occurred the preceding year (1889). Satisfied, however, that there was something to be learned from the study of a ceremony which was said to be the same as the Snake Dance without the snakes, I hurried away to Wolpi, where I arrived in due time to witness the event which had been foretold. It was possible for me to gather some information in relation to this ceremony, and to collect enough data to lead me to believe that the same idea is embodied in the two ceremonials. While I may be wrong in my conclusions as to their identity, I am at least confident that a knowledge of the observance<sup>1</sup> I

<sup>1</sup> There are two distinct parts to the ceremony of the Snake Dance. In the former, or that without the snakes, we have the nearest likeness to the *Lay-la-tuk*.

am presently to describe is necessary before one can make a final judgment of the inner meaning of the Snake Dance.

I arrived at the foot of the easternmost mesa of the Mokis on the afternoon of August 20, 1890, and immediately followed the trail up to the pueblo of Teg-u-a; from there through *Shu-sho-no-vi* to Wolpi, where the ceremony was to take place. The time of the observance is a little over a week from that in which in former years the Snake Dance occurred. This fact has a meaning, for the annual calendar of religious events is pretty closely adhered to among the more distant pueblos. From verbal information I learned that there is considerable variation in the date of the month in which the Snake Dance occurs, but that it almost invariably happens near the end of August.

When I arrived at Wolpi the participants in the ceremony were at a spring in the plain, where certain important preliminaries were being celebrated. These I did not witness, consequently my account is defective at the very threshold. I was, however, told that the *O-ma-on*, or water god, inhabits this spring.<sup>1</sup>

On my climb up the trail to the mesa top, near Teg-u-a, I observed a shrine, which is probably the same as one of those mentioned by Bourke. This shrine is situated about fifty feet below Teg-u-a, near the end of the trail up which we mounted, and called by the Mokis (as I am informed by Tom Polacca) *Kar-ge*, the "end of the trail." It lies on a slight elevation, a little above the path, and has the form of a rock inclosure made of small stones, in the centre of which a spiral concretion (fossil?) was observed. The "torso, with rudimentary suggestions of arms and thighs," mentioned by Bourke, was not seen in this shrine when I visited it.

At a short time before sundown the participants in the exercises at the spring formed in line, and slowly marched up the trail, along the narrow path worn into the rock by frequent footsteps, to the dance place about the Sacred Rock<sup>2</sup> of Wolpi. From Bourke's description I judge that the Snake Dance also occurs in the late afternoon.

The procession of dancers from the spring<sup>3</sup> was composed of

The second part, in which the snakes are brought in, has very little likeness to the former, and is almost wholly occupied with snake ceremonials. As a consequence, this part has also very remote resemblances to the *Lay-la-tuk*.

<sup>1</sup> Not that from which most of the water for consumption in the pueblos is obtained, but more to the south, in the plain about the mesa. Bourke says nothing of similar ceremonials about this or any spring in his account of the Snake Dance. We see here, therefore, a difference in the two ceremonies from the very first.

<sup>2</sup> The Snake Dancers pass around this rock in their ceremonials.

<sup>3</sup> It would probably be more appropriate to designate this rather as a pool than a spring.

about twenty persons, who were all scantily clad. Their heads were without coverings, and the majority, possibly all, were males.

The procession was led by a priest, a barefooted old man, who held in one hand a basket of sacred meal. Upon his head projected a pair of horn-shaped appendages, but, unlike the priest in the Snake Dance, he wore no garlands. Behind him marched a boy with a small earthen vessel, in which was water said to have been taken from the sacred well where the preliminary ceremonials had been performed. Following him were two women. The boy carried a wand made of feathers. He was almost nude, but was daubed with paint or white streaks over the body and down the legs. Great strings of shell-beads hung about his neck, and he was otherwise adorned.

Each of the twenty men who followed had two sunflowers in their hair, and each carried in one hand a stalk with leaves and green corn upon it. We must not lose sight of the fact that green corn plays a rôle in this dance. In the Snake Dance also it is so conspicuous as to be highly significant. In a representation or rehearsal of the Snake Dance in Teg-u-a, Mr. Whitney saw garlands of the leaves of corn, and in one of the estufas an old man, after making a sinuous line (symbol of rain) in the air with the right index finger, and hissing in imitation of lightning, says Bourke, "made a sign as if something was coming up out of the ground, and said in Spanish, '*Mucho maiz*' (plenty of corn), and in his own tongue, '*Lo la mai*' (good)."

The second division of dancers in the Snake Dance, says Bourke, "two by two, arm in arm, slowly *pranced* around the Sacred Rock, going through the motions of planting corn to a monotonous dirge chanted by the first division."

It seems strange that ceremonials connected with planting corn should be introduced at this stage of the dance, unless some occult relationship exists between it and the inner meaning of the Snake Dance. This fact is not difficult to explain on the water theory of the origin of the dance. It must, however, be said that the rain dances are about over in August at Zuñi, and that corn dances had begun before I left that pueblo.

Besides the members of the procession which I have described above, there were additions to the number of participants in the final ceremonies, for the procession was joined at the dance plaza by other boys, all with horns on their heads, and ornamented with shell necklaces. Behind the procession came two men, naked or nearly so. These persons wore a quiver of deerskin over their shoulders, and carried a bow and arrows in one hand. In the other hand they bore a whizzer, or flat wooden slab tied to the end of a string, with which they made a whirring noise like wind. These



personages are said to be members of the *Ka-lek-to-ka*, which is a sacred organization corresponding to the *Pith-la-she-wa-ney*<sup>1</sup> at Zuñi.

The existence of this order in Moki, while it is what might be expected from the similarity of the two peoples, is not mentioned in the writings which I have been able to consult. Bourke, in his account of the Snake Dance, speaks of an old man who "bore aloft in his right hand a bow (one of those so gayly ornamented with feathers and horse-hair, which had been noticed upon the upper end of the estufa ladders). With his right hand this old man rapidly twirled a wooden sling, which emitted the shrill rumble of falling rain, so plainly heard," etc. Bourke, however, does not recognize this man as a member of a secret organization, nor does he give the name of such. I believe, however, that we have in this "old man" a representative of the "Priesthood of the Bow,"<sup>2</sup> and the same which I have mentioned above.

Before I describe the dance, let me say something of a lodge which had been built on the open space near the Sacred Rock. This structure is made of cottonwood boughs, and is not unlike that figured by Bourke, with the exception that it is not covered with a buffalo robe. It stands, however, in the same relative position to the rock. The word *She-hep-kee* has been given me as the Moki name of this lodge. It is conical in shape, and resembles a typical *tepee* of the nomadic tribes. It is in this lodge that the snakes are placed in the Snake Dance, and within it also in the *Lay-la-tuk* the offerings are received at the close of the ceremonials. A man, *Uch-che*, is concealed within it, and he is said to receive the offerings.

When the procession entered the dance plaza the members formed two platoons, facing the sacred lodge, the priest standing in front, the two *Ka-lek-to-ka* behind. The two women and the boy stood near the priest. They sang a low song, accompanied with a horn, keeping time with a rattle similar to the T-shaped rattle described by Bourke. There was no dancing, but at intervals the priest stamped with one foot on the ground.

The dancers, says Bourke, after the snakes had been released,

<sup>1</sup> Mr. Cushing, whose authority is recognized as the highest in regard to the linguistics of the Zuñians, and who is himself a member of this society, spells the name *Api-thlan shi-wa-ni*. It might seem preposterous for me to venture to use another form, but I have simply followed the pronunciation which I have heard. The orthography of Zuñi words is not yet an exact science.

<sup>2</sup> Of course it does not follow that this is a badge of the organization, and is not carried by other persons in Moki or Zuñi dances. It is used by the *Koy-e-a-mash-i* in the *Kor-kōk-shi* at Zuñi, and is associated with *Pau-ti-va*, who is said to carry it. Its use among widely separated tribes, and on different continents, is spoken of elsewhere in my paper on "The Summer Ceremonials at Zuñi Pueblo."

moved in line twice around the Sacred Rock, and in pairs in front of it *stamped the ground* with the right foot. The snake-bearers in the second part of the Snake Dance, after dropping the snakes, stamped with the "left foot" twice, "emitting," says Bourke, "a strange cry, half grunt and half wail." The same ceremony of stamping the ground with the right foot takes place also in *Lay-latuk*, and has a significance in the interpretation of the observance.

In the opening of the ceremonial the priest first sprinkled sacred meal on the ground in the form of the *O-mou*, or rain symbol, making several loop-like figures in four rows, drawing each figure at the end of a song,<sup>1</sup> one behind the other. As the platoons advanced, one of the women threw into the right-hand loop a ring about six inches in diameter with two feathers attached to it. The boy then threw an offering into the middle loop, and the other woman cast a ring with feathers into the left-hand loop. If these offerings fell outside the loop at which they were aimed, the priest put them in place in the loop at which they were thrown. The women and boy then advanced and picked up the offering. The platoons advanced a few steps to a short distance from the loop-like or rain figures and sang in a low, melodious voice, accompanied with a horn. At the close of the song the old priest made another set of rain-cloud loops extending parallel with the former, and the women and boy cast their offerings as before. The platoons then advanced and sang the same song, accompanying it as before with the horn and the whizzer. While they were singing, the priest made new rain figures on the rock as before.

In the Snake Dance a "circle" of sacred meal is said to be made on the rock, and in this circle the snakes are deposited. Which one of the participants made this circle is not clear to me, but when the snakes were deposited in it the "chief priest recited in a low voice a brief prayer."

After the offerings had been cast into the loops four times, and the platoons had sung as many songs, all had advanced so far as to be closely huddled about the sacred lodge. Offerings of water were then handed, apparently into the hands of the *Uch-che*, and the participants in the ceremony slowly filed away under the archway. Immediately all the spectators separated to their homes. It was now twilight, and on my return to the place, a few moments after, I observed that the sacred lodge had been removed, and a small hollow in the rock under the lodge, or in front of it, was covered by a flat stone slab, which was being carefully plastered

<sup>1</sup> I am somewhat doubtful about this statement. My observations in relation to it are supported by those of my assistant, Mr. Owens, who independently watched the ceremony.

up in place by an old man and woman. I was told that the offerings had been deposited in that place, and that the ceremony was over.

On examining the rocky floor of the place upon which the platoons had stood when they chanted the song before the sacred lodge, I found the rain symbols clearly marked out, but whether these had in part been made before the dance I am not wholly sure.

The casting of the offerings of rings by the women into the loops made by the old priest I cannot harmonize with any event recorded in the Snake Dance. The snakes are, however, thrown together into the ring of sacred meal, out of which it is believed by the Mokis they cannot escape; but this is not done by the women, and only by the widest stretch of the imagination can the rings be likened to snakes. Still it is possible that new observations, which are certainly very much needed on this point, may lead to interesting results.

The interpretations which others have advanced in explanation of the Snake Dance are in part built upon the testimony of Indians, which is not on the whole perfectly satisfactory. Indeed, it may be a mistaken idea to suppose that the Indians themselves, even the best informed, know the meaning of the ceremony. If it has arisen in the manner I have suggested, one could easily see how a native, unless he was an antiquarian, would be ignorant of the true meaning. There are, as is well known, festivals among the whites which would long ago have lost their significance were it not for written descriptions of them. Oral traditions may keep alive a history, but these traditions are undoubtedly often faulty, especially as regards questions which could have little more than an antiquarian interest not particularly active among rude peoples. Hence, possibly, the rather unsatisfactory answers which have come from cross-questioning the Indians themselves. The testimony, however, should not be neglected.

According to Bourke, Nahe-vehma, when questioned about the dance, said that the Mokis "have this dance to conciliate the snakes, so they won't bite their children." Bourke adds: "My own suspicion is that one of the minor objects of the Snake Dance has been the perpetuation, in dramatic form, of the legend of the origin and growth of the Moqui family." It would seem that the rite should not be limited to the Mokis, as he shows, later on, that the dance was also celebrated in other pueblos,<sup>1</sup> and it is known that the Snake Dance was seen at Acoma and elsewhere by the early Spanish travellers.

<sup>1</sup> Possibly, however, he supposes that the ceremony, as performed in the other pueblos, was derived from that at Moki.



It would seem from the testimony of Nanahe, given by Bourke, that there is a secret snake order to which is intrusted the preparation and care of the dance, but nothing was elicited from him as to the inner meaning of the dance. The existence of a snake order does not militate against the water theory of the dance, nor does it of itself signify serpent worship. Of greater interest as bearing on the subject is the statement of the old chief, Pedro Pino, who, according to Bourke, says: "I have seen the Snake Dance a long time ago. Then the Moquis used to gather up *all kinds of animals*,—all kinds that move on the ground, snakes, rattlesnakes, toads, jack-rabbits, etc.,—and take them to an estufa, where there was an old man who knew a great deal about medicine." Possibly we have here a survival of the time before the snake symbol had overtowered other rain symbols, and assumed such a predominance as to determine the whole character of the dance. The existence of the snake order, mentioned by Nanahe, is what would be expected in this preponderance in the development of the snake part of the ceremony, but more evidence than the simple existence of this order is necessary to show that this dance is essentially an observance of rites connected with serpent worship.

In endeavoring to discover the true meaning of the Snake Dance, many observers have, I believe, been deceived by the great predominance given to the snake in the ceremonials, for I doubt very much whether we can regard it as an example of snake worship pure and simple. It seems to me that it is rather a secondary development of a primitive ceremonial, the origin of which was quite different. I believe that it arose from an elaboration of an observance something like the *Lay-la-tuk*, which from its simpler form still contains the germ of the ceremonial. I believe that the snake with other animals was first introduced in the dance as a symbol, just as the turtle appears in the *Kor-kōk-shi* dances at Zuñi. It was then, as now, a symbol of water, since it was regarded the guardian of the springs. The effect of its introduction would be as follows: Interest would naturally centre in the snake, and as a result everything connected with its capture, its care, and the method of carrying, would take the strongest hold on the minds of the people. Evidently under these influences the ceremonials connected with everything pertaining to the snake would reach such a development as to completely overshadow the simple idea which gave birth to the ceremony in which the snake was only a symbol.

The suggestion which I have here made as to the inner meaning of the Snake Dance, and its relationship to *Lay-la-tuk*, is simply a working hypothesis. Many difficulties which I confess I am unable to meet suggest themselves, but I believe that in studying the cere-

mony on this line of inquiry we are destined to approach nearer the truth than on any which has been thus far advanced. What is now most needed is an accurate examination of everything connected with both these ceremonies. A casual visit to the pueblo at the time of the observance is not sufficient, for that step in obtaining knowledge has already been taken. The next advance must be by a careful comparative study reaching through a period of time long enough to embrace all the ceremonies in any way connected with both these observances. The time when this can be done is limited, for the custom will soon become extinct, and before we are aware of it the last celebration will be held. It is more than probable that there will be but a few more Snake Dances on the Moki mesas, and that even now it is threatened with extinction, so that the present year may be its last. When this weird observance has become a matter of history, the cry for more observations will grow with increasing years, and with an ever-growing interest in American ethnology. The observations thus far made are all too limited to form the basis of an intelligent judgment as to the meaning of this unique performance in the isolated Moki pueblo. Every effort, then, ought to be made to faithfully record the details of the last exhibitions of this ceremony for students who come after its extinction.

*F. Walter Fewkes.*

## OREGONIAN FOLK-LORE.

## THE WOODRAT AND THE FIVE RABBITS.

THE story goes that a woodrat lived with its mother, and that five cotton-tail rabbits lived in close vicinity. The rat said to them: "Let us have a quarrel!" One of the rabbits inquired: "Why do you want us to quarrel with you?" to which the woodrat replied: "That's all right; let us have a fuss! don't you always prefer the bitter leaves of some sort of cabbage to everything else?" The rabbit answered: "You must certainly be a professional thief; just yesterday I saw you watching all around for the right moment to steal something, your big ears bent sidewise!" The woodrat: "And you I always see skipping about with your crooked legs to snatch the leaves from the cabbage-bush!" To this the rabbit replied: "You are an ignoramus and an old fool! you are good for nothing except to eat holes into your grandmother's long dress. That is why you want to attack me."

Hereupon the rat went away to a distance, and spread out a net to catch its victim. Then it seized a stick, and approaching the rabbit's den forced him to leave it, drove him into the net, and beat him to death.

In the same manner the woodrat started a quarrel with another of the cotton-tail rabbits. "Let us have a fight!" "Why should we fight?" And they engaged in a fight because the rabbit reproached the rat for eating up its grandmother's dress. "You are nothing but a fool and a good-for-nothing eater of cabbage-bushes!" replied the rat. The rabbit said: "We all know you are a mean thief and pilferer who lives in an old wooden shed." "You nincompoop!" replies the other, "you poor offspring of well-to-do parents, mind well what you are going to do to me! Get out from there!" and the rat drove him away, ran after him and killed him, brought his body home and ate him up. Thus the remainder of the rabbits disappeared, all being exterminated by the formidable woodrat in the same manner; it and its mother ate them up and danced over them a medicine dance. But during the dance the rat's wooden lodge caught fire, and both inmates perished in the conflagration. That is the end of the tale.

## THE STORY OF THE BEAVER.

A beaver rowed a dug-out canoe, and had two young going with him. A woodrat came up to him, asking what was the news. "I cannot tell you any news, but you can; tell me quick what you know!" the beaver replied. Then the woodrat said: "The rat was married to his mother, they say; that's the kind of news I know!"



Then the rat went away to watch the canoe upon an ambush; it then attacked and shot at the canoe, and when it was upset it saved the two young beavers, while the old one plunged to the bottom of the lake. Then the woodrat went straight home and hid itself in its mother's lodge, to avoid the beaver's wrath. But when the beaver arrived, he discovered the rat and inquired of him: "Whither did you flee?" "Why do you want to know? I went to get a necklace of beads to present to you," replied the rat. The beaver took the beads and indignantly threw them into the fire. Upon this the woodrat attacked him, and told its mother to make an open space in the midst of the camp-fire to throw the beaver into. "I am going to throw the beaver into the fire; when he is there, cover him up with earth!" But things went off differently, for the beaver seized both the rat and his mother, and threw them into the fire. "Utututu!" cried the rat in the fire; "so it is me whom you are going to cover up!" and it whirled about in the fire, while its hair and flesh was singed. The beaver then apostrophized it for its meanness: "I did not come to see you here for a mere child's play; you get a painful punishment now, and the Indians would certainly scoff at you if they could see where you are now. After your body is charred up, the people would not like to have a smell of you,<sup>1</sup> and would call you simply the 'stinking one,' you miserable fellow, you who own nothing but a house of sticks, and are of no account!" Hereupon the beaver set fire to the wooden lodge of the rat and its mother, took his two young under his arms, and went home. So far goes the story.

#### HUNTING EXPLOITS OF THE GOD K'MUKAMTCH.

After creating the world, K'mukamtch took a stroll on the surface of the earth, and perceived five lynxes sitting on trees. Being dressed in an old rabbit-fur robe pierced with holes, he tore it to pieces and threw it away, exclaiming: "If I kill the five lynxes around me, I shall have a better fur-cover than that one." He picked up stones, but when he threw one, he missed his aim and one of the lynxes climbed down the tree and ran away. Sorrowfully he said: "I won't get a good mantle this time!" Then he threw a stone at another lynx, and, missing it, the animal likewise jumped down and disappeared. "Now my fur-robe will become rather small!" The three remaining lynxes sat on their trees and scoffed at the unsuccessful deity. This tickled him. He threw another stone and missed again; another and another, all with the same result, and when the

<sup>1</sup> This refers to the fact that some Indian tribes of the Pacific coast, as the Shasti, *e. g.*, are roasting woodrats to eat them. These animals gather a quantity of sticks around their dens; hence the term, "house of sticks," or wooden lodge.

last one of the beasts had scampered off, K'mukamtch ejaculated, "Now the skin will not even cover my back;" and while singing,

"Ló-i lóyan lóyak, ló-i lóyan lóyak,"

he went to pick up the pieces of his old fur-cover, which he had torn up, pinned them together with wood-splinters, put it around his body, and continued his way.

Having gone to a short distance, he found an antelope suffering from the toothache, and stretched out on a clearing in the woods. He spread his pieced-up mantle over the animal, and began to kick at it to make it bloodshot. He looked around for a stone-knife to skin it with, but after having released it of his hold the antelope ran away behind his back; he turned around, saw it running, and said: "My antelope looks exactly like this one!" The animal then ran past him, and when he saw his own mantle lying on the back of the antelope he cried: "Stop! stop! The Indians will laugh at you when they see that you are wrapped in that miserable old rabbit-skin of mine."

#### AMHULUK, THE MONSTER OF THE MOUNTAIN POOL.

Amhuluk at first desired to establish his residence in the fertile plains of Atfálati, but seeing that they were not large enough for him, he set out for a more extended region. Such a one he found at the Forked Mountain; he stopped there and has ever since occupied that spot. Every living being seen by him is drowned there, all the trees within his reach have their crowns upside down in his embrace, and many other things are gathered up in his stagnant waters. The monster's legs seem deprived of their hair, and several kinds of dogs he keeps near him. His horns are spotted and of enormous magnitude.

Three children were busy digging for the ádsadsh-root, when Amhuluk emerged from the ground not far from them. When the children became aware of him, they exclaimed: "Let us take his beautifully spotted horns, to make digging-tools of them!" But the monster approached fast and lifted two of the children on his horns, while the eldest managed to escape. Wherever Amhuluk set his feet the ground was sinking. When the boy returned home he said to his father: "Something dreadful has come near us, and has taken away my brother and my sister!" He then went to sleep, and when he lay on his couch his parents noticed that his body was full of blots.

Immediately the father put his girdle around his dress and started for the Forked Mountain, where his children had met their death. He found the tracks of the son who had been fortunate enough to escape the same fate, followed them, skirted the mountain, and there he saw the bodies of his children emerging from the muddy pool.

Then they disappeared for a while, to emerge again on the opposite slope of the mountain. This apparition occurred five times in succession, and finally the father reached the very spot where the children had been drowned. A pool of water was visible, which sent up a fog, and in the midst of the fog the children were seen lifted up high upon the horns of Amhuluk. With his hands he made signals to them, and the children replied: "Didei, didei, didei" (we changed our bodies).

The father, painfully moved, set up a mourning wail and remained upon the shore all night. The next day the fog rose up again, and the father again perceived his children borne upon the horns of the monster. He made the same signals, and the children replied: "Didei, didei, didei." Full of grief, he established a camping lodge upon the shore, stayed in it five days, and every day the children reappeared in the same manner as before. When they appeared no longer, the father returned to his family and said: "Amhuluk has ravished the children. I have seen them; they are at the Forked Mountain. I have seen them upon the horns of the monster; many trees were in the water, the crown down below, the trunk looking upward."

Of this series of four tales the three first ones all come from the Modoc people, the congeners of the Klamath Lake people of southwestern Oregon; whereas the fourth one was obtained among the Kalapuya Indians, now on the Grande Ronde Reservation, northwest of Salem, the Oregonian capital. A few elucidations only are needed for a full comprehension of these stories. They are accurate and almost verbal translations from the texts of the respective Indian languages.

The first and second tales excel through the graphic manner in which the character and habits of the quadrupeds involved are described.

In the third tale, K'mukamtch, the chief deity of the Klamath and Modoc mythology, represents the summer and the winter sun, and in some of the myths also stands for the clouded sky. His name may be interpreted by "the old man of our ancestors." His demoniac power is unequalled in ruse and force; he is dreaded by everyone, not loved or revered; and in the dealings with his son Aishish he is cruel and remorseless. His popularity among men is inferior to that of Aishish, and hence he often becomes the target of mockery of the genii and personified animals introduced into his society. What the originators of the tale thought of him is also the general idea which the Modoc people entertain of this tricky deity. *Five* is the mystic or sacred number in all the Oregonian folk-lore products.



The fourth story was obtained by me in 1877 among the Tuálati, Atfálati or Wápatu Indians of the Kalapuya family, whose feeble remnants now reside upon the Grande Ronde Reservation, and whose former home was upon Gaston Lake, south of Hillsborough. There are scarcely over twenty of these aborigines living now. Their myths are peculiarly attractive, and although the Kalapuyas were never a warlike people, they maintained their ground in the Willamet valley, western Oregon, for many centuries. As to its morphology, their language is extremely primitive; every noun and every adjective may be changed into a verb, and the verb has such an enormous multitude of forms that its inflection is difficult to grasp. Of higher deities they had none, and an abstraction only, Ayuthlme-i, existed in their stead, a term which corresponds exactly to the wákan of the Sioux, and to our ideas of "miraculous, divine, strange, incomprehensible." The sun was not an object of their worship, as it seems, but occurs in their myths as the *flint-boy*, a personification symbolizing the active, productive power of the rays of the summer sun.

The mountain pool with its weird surroundings is depicted with great ingenuity in the tale. It and the "Forked Mountain" lie fifteen miles west of Forest Grove, northwestern Oregon.

*Albert S. Gatschet.*

THE AMULET COLLECTION OF PROFESSOR  
BELUCCI.<sup>1</sup>

AN amulet is something which may be worn or carried as a remedy or protection against mischief, or to bring good luck. A talisman is a figure, more or less magical, cut or engraved under certain superstitious circumstances, usually having reference to holy things, and to which wonderful or supernatural powers are ascribed. It is believed to give the wearer certain advantages, such as preservation against accident, disease, the evil eye, etc., or to render him invulnerable in battle. Both amulet and talisman have beneficial effects only upon the wearer. Charms, on the other hand, may enable the wearer to obtain a power over others for good or for evil. A charm operates as a spell, an enchantment. It exerts an occult influence, and works by a secret power. It may subdue opposition or gain the affections. It may consist of a material thing, or of words or characters written or spoken. It may be an act which, though insignificant in itself, becomes of importance when performed at a given time or place, or under particular circumstances. Some objects may combine the qualities of amulets, talismans, and charms.

The principal evils against which amulets and talismans are a protection are lightning, fire, disease, shipwreck, drowning, ill-luck, the evil eye, etc.

Prof. Joseph Belucci, of Perugia, Italy, driving with Desor, the celebrated Swiss archæologist, the latter was led to remark that cab-drivers fastened to their whips pieces of badger-skin, and Belucci, inquiring into the reason of this practice, was answered by the coachmen that it was an amulet which brought good luck to the carriage and horses, and guarded them from disease and danger. He resolved to investigate the extent to which similar beliefs prevailed among the Italian people. The result of his efforts was the formation of a collection which, as exhibited at the Paris Exposition, numbered four hundred and twelve specimens. This success shows what may be accomplished by the labors of one individual. If it be considered how difficult it would be among our people to obtain, either by gift or purchase, a madstone, or the horse-chestnut which a man may have carried in his pocket for years, it will be perceived what such a gathering implies. The same persistent efforts employed in America in connection with the myths, legends, and folk-lore of North American Indians would suffice to found a collection quite as unique as important.

<sup>1</sup> Abstract of paper read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890, by Thomas Wilson, Esq., of Washington, D. C.

The paper then described the collection, indicating in a manner more or less full the object employed, the manipulation required, and the particular virtue ascribed thereto. The space at command permits nothing more than a list of these.

1. Protection against lightning, thirty-two objects, — the *pierre de tonnerre*, or *pierre de foudre* (thunder stones or lightning stones). Polished stone hatchets, sometimes called celts. Arrow or spear heads or bits of stone, or material corresponding to them, fifty-one objects. Flint, shark's tooth. (Some of these were drilled for suspension as pendants, but the most are mounted in silver and provided with a ring for suspension.)

2. Against the bite of serpents or venomous reptiles, and counteracting any evil effect when bitten, fourteen objects. Serpentine or kindred material, some in form of polished stone hatchets, but principally natural pebbles, with hole for suspension.

3. Against venoms in general, bites of any animal, particularly *Locosides*, six objects. Rhinoceros claw in silver, pepperwood.

4. Against all venom, — *pierre de crapaud* (frog stone). These are natural formations found on the seashore.

5. For protection against or cure for nephritic or kidney diseases, seventeen objects. Nephrite, called *pierre nephritique*, or *du flanc* (reins), or some of its kindred material. Saussurite, jasper.

6. Against the evil eye and fascination, one hundred and forty-nine. Principally crystal or coral objects; heart-shaped, ithyphallic, thumb-like, eye-shaped, or, if of agate, with rings resembling an eye, etc. But it also includes teeth, horn, cock's foot, mole's foot, imitation toads or frogs, etc., made in silver or lead.

7. Against sorcery, thirty-nine objects. Amber, minerals drilled for suspension, usually flat, badger skin or bone, etc.

8. To arrest the flow of blood, twenty-eight objects. Bloodstone, red jasper, agate, or carnelian.

9. Against intestinal worms in children, forty-nine objects. Mampore, fossils, or *pierres étoilées*.

10. Against hail and tempest, two objects. An oval bead of alabaster and a bronze medal of the cross of Saint Benoit.

11. Against toothache and vertigo, six objects. *Dentalium Elephantinum*.

12. Against hemorrhoids, five objects. Rhinoceros claw.

13. Against the bite of any animal, one object. Wood of pepper-tree from Egypt.

14. Against snake-bites, one object. The dried skin of a snake.

15. Against grief, one object. Garnet, frequently worn by widows as a brooch.

16. Against epilepsy, one object. A bit of human cranium.



17. Against hydrophobia, four objects. A dog's tooth and a wolf's tooth.

18. Against robbers, one object. Bronze medal of Saint Benoit.

19. Against shipwreck and drowning, one object. Silver medal of Saint George.

20. Against apoplexy, one object. Bronze medal of St. Andrea Avellino.

21. Protection of sheep against the disease *cacherie palustrie* (Ital. *goglio*), one object.

22. Against demoniac temptations, one object. Bronze medal of Saint Anastasia.

23. Protection of animals against disease, one object. Bronze medal of Saint Anthony.

24. Against puerperal fever, two objects. Ivory plaque.

25. Protection of infants against falls, fits, convulsions, eight objects. Including bronze and silver keys blessed by the Pope.

26. For good luck, especially in love, two objects. Orchis bulb, Brazil nut.

27. Good luck to hunters and gamesters, one object. Lizard with split tail.

28. Preservative of eyesight, ten objects. Including *pierres de hirondelles*, or swallow stones, — small pebbles found in the nests of swallows, credited with power to restore the eyes of their young when destroyed.

29. Aids in secretion of milk, thirty-four objects. *Pierres du lait*, including glass ball of milky color, milky agate, white madrepor, mother of pearl, etc.

30. To dry up milk, two objects. Fragments of polyporus and of cork.

31. To cure gravel, one object. Snail shell.

32. To cure headache. Swallow stones (same as 28).

33. To cure fever, six objects. Snail shell.

34. To cure erysipelas, two objects. Old silver coins.

35. To cure warts, four objects. Byzantine coins, called *scifato*.

36. Aids in dentition of infants, five objects. Pig's tooth, bone.

37. Aids to menstruation, two objects. Red coral, wrought and mounted.

38. To aid parturition, — *pietra gravida*. (These are concretionary, argillaceous limonite, in form of a hollow globe or ball, containing small detached pieces, believed to be the offspring of the stones. They are kept in a sachet, or drilled for suspension, and are in the beginning attached to the left arm, and during accouchment to the left thigh.)

*Thomas Wilson.*

POPULAR NAMES OF AMERICAN PLANTS.

AT a meeting of the Boston Association of the American Folk-Lore Society, May 15, 1890, a paper with the title above printed was contributed by Mrs. F. D. Bergen, who is desirous of completing a collection of such names. Observations on the subject under discussion were also offered by Rev. Silvanus Hayward, who subsequently put his remarks into the form of the letter printed below. The interest and value of a good collection of popular plant-names is obvious, and it is very desirable that persons who may be able and willing to contribute should send their material to Mrs. Bergen, Cambridge, Mass., or to the Editor of this Journal.

GLOBE VILLAGE, MASS., *June 21, 1890.*

My home was in the small town of Gilsum, New Hampshire, in the southwest part of the State, adjoining Keene. You can find a history of that town in the University Library, or the Boston Public Library. The special names of plants came mostly from my grandmother, born in North Bridgewater, but removing in childhood to Cummington, Mass. A few came from Connecticut, my aunt, with whom I was brought up, being from Glastonbury, or rather her parents coming from there. Some, also, are from my father, whose parents came from Mendon, Mass. In all probability, most of whatever might be called folk-lore of any kind, in my memory, came from Bridgewater originally. I have taken pains to run through the Botany hastily, and inclose a list of the names familiar to my childhood which are not found in the *recent* edition of Gray's "Manual." Several of them may be found in Wood, especially in the older editions. My knowledge of botany is not more than a thin smattering, having never had an hour's instruction, and being too busy always in other directions to make any thorough study of the subject. You will remember that Bryant, who came from Cummington, calls the *Hepatica triloba* the Wind Flower. So we called it, but also Liverwort, and my father always said "noble Liverwort." *Anemone Virginiana* was Thimble Weed, as also probably some other species. The only Buttercup we then knew, which I think must be the only *conspicuous* species that grew there, we called *Yellow Daisy*, being *Ranunculus acris*. *Thalictrum polygamum* (formerly *Cornuti*) my father called *King of the Meadow*. *Aquilegia* we always called *Honeysuckle*. *Actæa alba* was *Cohush*. *Nuphar advena* was *Bullhead Lily*,—merely a local name, I suspect. *Silene armeria* had only the name *Sweet Susan*; never Sweet William, as Gray has it, for this name was reserved exclusively for *Dianthus barbatus*. *Lychnis chalcedonica*

(which I do not find in Gray) was *London Pride*. *Spergula arvensis* was very fittingly named *Pine Weed*. When children, we knew *Nigella damascena* only as *Lady in the Green*; afterwards Love in a Mist, and Devil in the Bush, from what locality I do not know. *Impatiens fulva* was called *Sullendine*, doubtless a corruption of *Celandine*, to which the plant bears scarcely the slightest resemblance. We had no other name than *Whistle Wood* for *Acer Pennsylvanicum*, — a name for which I can guess no reason, as we always made whistles from Basswood. *Polygala pauciflora* I did not know in childhood; but when I first met it in Francestown, N. H., it was there called *Baby-feet*, the reason of which is obvious. Our name for *Mitella diphylla* was *Coolwort*. *Sedum telephium* we knew correctly as *Houseleek*; but in other places in New Hampshire I have found it called *Blow-leaf*, also *Aaron's Rod*, both for obvious reasons. *Prickly Cucumber* was our only name for *Echinocystis lobata*. *Aralia hispida* was *Dwarf Elder*. *A. racemosa* we generally called by the correct name, *Spikenard*, but we pronounced it with short *i*, as if *Spicknard*, and my grandmother called it always *Pettymorrel*. A family visiting us from Maine called it *Life of Man*, and I have met the same name elsewhere since then. *Epilobium angustifolium* we only knew by the name our grandmother taught us, *Wickup*. *Cornus Canadensis* was *Pudding Berry*; *Viburnum lantanoides*, *Witch Hopple*; *Bidens frondosa*, *Cuckle*; *Gnaphalium*, *Mouse-car*; *Nabalus* and *Lactuca*, *Milkweed*; and *Azalea nudiflora*, *Election Pink*, because in bloom at the old-time "election," when the governor took his seat in June. Grandmother called *Monotropa uniflora* *Convulsion Root*. *Carpenter Weed* was our only name for *Brunella vulgaris*. We had in the garden a tuft of what I think was *Phlox maculata*, which we always called *Litchnidia*. *Gentiana Andrewsii* my father called *Belmony*. *Asarum Canadense* was *Snakeroot*; father said, "*Colt's-foot Snake-root*." Our only name for *Polygonum Persicaria* was *Heart's-ease*. *P. Hydropiper* was *Smartweed*, and *P. sagittata*, *Scratch-grass*. Several vines of the same genus we knew only as *Wild Bean*, evidently from the form of the leaves.

*Amaratus retroflexus* we called *Abraham's Cabbage*; *Circæa Lutetiana*, *Water Nettle*; and *Taxus Canadensis*, *Juniper*. In South Berwick, Maine, and I think some other places, I found *Juniper* used for *Larix Americana*. Mrs. Hayward, who came from Middleborough, Mass., when I spoke of *Milkweed*, always understood *Asclepias*, which I was taught to call *Silkweed*. The numerous shrub *Salices* we called *Pussy Willows*, as doubtless most children everywhere. One species was *Sage Willow*, because of its sage-like leaves. *Arisæma triphyllum* was always *Dragon Root*, or *Lady in a Chaise*. The name *He-loll*, as it was pronounced, and as I always thought of it till the



other evening, when you suggested *Heal-all*, was applied particularly to *Clintonia borealis*, but also to all plants with similar leaves, as *Cypripedium acaule* and others. *Trillium erectum* we called *Squaw Root* only; but my grandmother would sometimes call it Bă-ă-th Root, as nearly as I can represent it, unquestionably a broad pronunciation for Birth Root. My father used to gather the early plants for greens, and called them *Benjamins*. All ferns we knew as *Brakes*, and the common pasture brake we called Polypod, probably an *Asplenium*. *Pteris aquilina* was *Hog Brake*, probably because of the mucilaginous roots which the hogs eagerly sought for. *Gaultheria procumbens* seems to have an almost endless variety of epithets, the origin of which it would be difficult to trace, I think. Boxberry was the name that came from Bridgewater or Cummington, though we also knew the name *Checkerberry*. My daughter tells me that her cousins and other young people at Gilsum now call the young shoots *Pippius*, though I never heard it formerly. In South Berwick, Me., and many other places, the berries are called *Ivory Plums*, and the young shoots *Ivory*, often contracted to *Ivy*. A very rough, coarse, rank-growing weed in the swamps, which I think now was some kind of *Aster*, grandmother called *Scabish*; and one of the frequent *Asters* around rocks and the edges of thickets, with purple-white flowers, as I remember, she called simply *Fall-weed*. *Euphorbia marginata*, cultivated in flower-gardens is called *Snow on the Mountain*, — not a local name, I think. The various thalloid plants which we could peel off the rocks or logs we called *Lungwort*, which I notice Gray calls Liverworts in the new edition. *Equisetum arvense* was called *Devil's Guts*, that is, the *fertile* stems, the name coming, I think, from Connecticut. One more I hesitate a little about giving, but it is a very apt illustration of how names are formed. *Streptopus roseus* I learned to call Scoot-berry long before I understood why it was so called. The sweetish berries were quite eagerly eaten by boys, always acting as physic, and as the diarrhœa was locally called "the scoots," the plant at once received the name. Whether it still survives I doubt; but if a family of boys had gone out and established homes on farms in different parts of the country, such a name would be likely to have received extensive currency. I cannot tell the exact locality where *Cichorium Intybus* was called *Blue Dandelions*, but think it was in the southern part of New Hampshire.

Could I go back to the old deserted farm, and there meet the old family circle, now almost entirely passed to "the beyond," I have no doubt many more names would recur to my memory, but this is the best I can just now furnish. I will try to so keep the subject in mind that, if any names incidentally come to recollection, they may be preserved for your use. The spelling has been simply to repre-

sent the idea I received of it when a boy. Some may be entirely incorrect, as the one for Clintonia.

Any aid I can render in your researches in this or any other direction will be gladly given at any time.

Very truly yours,

*Silvanus Hayward.*

In this connection may be mentioned examples of Onondaga Plant-Names, given in an article contributed by Rev. W. M. Beauchamp, D. D., to the "Daily Journal," Syracuse, N. Y., April 13, 1891. The following are some of the appellations mentioned, the names being here given only in translation. *Yellow Cowslip* (*Caltha palustris*), is called "It opens the swamp," a title referring to its character as an early spring flower. *Yellow Lady's Slipper* (*Cypripedium pubescens*), "Whippoorwill Shoe." *May Apple* (*Podophyllum peltatum*), "Soft Fruit." *Poison Ivy* (*Rhus toxicodendron*), "Stick that makes you sore." (Strange to say, the common Virginia creeper has no separate designation.) *Soft Maple*, "Red flower." *Milkweed* (*Asclepias*), "Milk that sticks to the Fingers." The Violet is known as "Heads entangled," in allusion to the habit of interlocking and afterwards separating the heads in a childish game. *Slippery Elm*, "It slips," the bark being peeled at a time when it parts easily, for making canoes. *Witch Hazel* (*Hamamelis Virginica*), "Spotted stick." *Sassafras*, "Smelling stick." *Wild grape*, "Long vine," the cultivated variety being termed "Big grapes." *Thistle*, "Something which pricks;" varieties distinguished as in the last case. The berries are named from their shapes, as "Cap" (Raspberry), "Big Cap" (Thimble-berry), "Long Berry" (Blackberry), "Growing where the ground is burned," that is, on dry knolls (Strawberry). *Fack-in-the-pulpit* (*Arisæma triphyllum*), "Indian Cradle" (pappoose with the hood drawn over the head). *Squirrel Corn* (*Dicentra Canadensis*), "Ghost Corn," that is, food for spirits (the tubers being subterranean).

## TOPICS FOR COLLECTION OF FOLK-LORE.

PART I. *a.* ANIMAL AND PLANT LORE.—*b.* MISCELLANEOUS SUPERSTITIONS.  
BY FANNY D. BERGEN.

PART II. *a.* CUSTOMS.—*b.* GAMES.—*c.* LITERATURE. BY WM. W. NEWELL.

## PART I.

AN experience of eight years in collecting folk-lore has taught me, among other things, the difficulty of calling to mind, at moments when they are most needed, the various subjects about which questions should be asked. I therefore submit the classification which I have adopted in arranging my own material.<sup>1</sup> In order to make clear the scope of the headings, illustrations of characteristic superstitions or practices are inserted. Any system that can be proposed will upon trial prove somewhat arbitrary; still some kind of working classification is necessary.

## I. ANIMAL AND PLANT LORE.

1. *Animal and plant weather-lore.*

*E. g.*, A cat washing her face is a sign of rain. If an ox licks its forefoot, under its "dew-claw," it is a sign of a storm. When the corn-husks are thick, it is a sign of a cold winter coming. Leaves on the trees blowing, so as to show their under sides, sign of rain.

2. *Rhymes or incantations addressed to animals.*

*E. g.*, The familiar rhymes to the lady-bug, or those to cause the grasshopper to spit. Saying "Mumbly-up" repeatedly over an ant-hill will summon the ants to the surface. Then saying "Mumbly-down" will send them back again.

3. *Popular names of animals and of plants*, especially those not mentioned in works on Zoölogy and Botany.

*E. g.*, Snake-feeder for dragon-fly, "ground-pup" or "ground-dog" for the common spotted salamander, jewel-weed, slipper-weed, lady's eardrop, lady's pocket, touch-me-not, for *Impatiens*, "crow-victuals" for *Leonurus*, witches' money-bags for *Sedum telephium*.

4. *The uses of animals and plants in folk-medicine.*

*E. g.*, Oil tried out of angle-worms, by exposure to the sun, will cure rheumatism. A bee-sting may be cured by rubbing it with any three different kinds of leaves. Saffron tea will cure jaundice.<sup>2</sup>

<sup>1</sup> My own collection embraces material drawn from various portions of the United States and Canada, from English-speaking people of whatever nationality or heredity.

<sup>2</sup> See, also, the writer's article on Animal and Plant Lore, *Popular Science Monthly*, June, 1890.



5. *Omens*<sup>1</sup> *derived from human beings, animals, or plants.*

*E. g.*, It is unlucky to meet a cross-eyed person. To carry the hand of a dead friend will bring prosperity. The great toe will keep off disease. The toe of an enemy will "conjure" enemies. The bad influences from one who has the evil eye may be averted by sticking an awl in his footprints. The fisherman who meets a lone crow will have no luck. A male cat coming to a house and making friends is a sign of good luck, but the coming of a female cat indicates bad luck. A skunk coming about the house foretells a new courtship. If a cow comes up to the house and licks one of the windows it indicates the approaching death of some one of the family. Don't kill a "lizard" (salamander) or you'll die within the year. The seventeen-year locust has a W on its wings, and foretells war. Peacock feathers about the house are ill-omened and bring disaster. At a wedding, if a spider drop on the bride or on anything that she is carrying, it foretells good luck. A crowing hen is ill-omened, and in many places is killed to avert threatened disaster. Notice the first butterfly that you see in the spring, for you'll have a garment of the same color as the prevailing hue of the insect. If a rabbit crosses the road in front of you it will bring bad luck, unless the ill omen is averted by making a cross in the dirt of the road with the foot and spitting in the cross. When going on a visit, if you meet a pig in the road it is a sign that your visit will be unwelcome. If friends, on one's leaving home, stick a bit of live-for-ever in the ground, it will indicate the fortune of the absent one. If he prospers it flourishes, if not it will wither or die. It is unlucky to keep or cultivate "Wandering Jew" (*Tradescantia*).

6. *Imaginary chemical and physical effects of animal and vegetable substances.*<sup>2</sup>

*E. g.*, Soap can only be made to "come" satisfactorily by stirring it with an ash stick.

7. *Sacred animals and plants.*

*E. g.*, The ass is a sacred animal, because once ridden by Christ, and it has ever since that time borne on its back a saddle-shaped mark. The leaves of the aspen quiver because it stood on Mount Calvary at the time of the Crucifixion, or because it is the tree on which Judas hanged himself.

8. *Miscellaneous animal and plant lore.*

*E. g.*, Snakes will not crawl over ash-wood. If a snapping turtle bite you, he will not let go until it thunders.

<sup>1</sup> All omens are popularly known, and must be asked after, as "signs."

<sup>2</sup> This class overlaps the preceding one, and there is much witchcraft implied in both classes.

9. *Superstitions regarding human hair, teeth, nails, excreta, etc.*<sup>1</sup>

*E. g.*, The combings of the hair must not be thrown away, but burned. If they were thrown away, birds might get them and cause headaches for the owner of the combings; or the birds might carry the hair to hell, making it necessary to take a trip thither for its recovery. You must n't cut the nails on Friday, or the Devil will get them and make a comb of them to comb your hair with. The placenta of the human mother, after delivery, must be burned, not thrown away; otherwise the mother will not recover promptly.

10. *Saliva charms and superstitions concerning saliva of men and of animals.*

*E. g.*, Moistening the eyes with saliva, especially fasting saliva, will relieve inflammation in them. If wood will not split, spit on it. If a bird flies into the house, it is an omen of death. As a charm to ward off the omen, spit on the floor, draw a circle around the saliva, then walk around the circle, with the back turned, and spit a second time. Making the sign of the cross under the knee with the finger moistened with saliva will cure a foot that is "asleep."

## II. MISCELLANEOUS SUPERSTITIONS NOT INCLUDED IN ZOÖLOGICAL OR BOTANICAL MYTHOLOGY.

1. *Weather-lore.*

*E. g.*, From twelve till two tells what the day will do.

2. *Moon-lore.*

*E. g.*, Pickle your beef or pork only in "the increase of the moon," that it may not "shrink in the pot."

3. *Withershins.*

*E. g.*, The crank of a churn must be turned, or eggs or cake beaten, always in the same direction, usually "with the sun."

4. *Cures by means of amulets and incantations.*

*E. g.*, Red beads worn around the neck will prevent the nose-bleed. Sty on the eye can be cured by rubbing it with a gold ring.

5. *Omens from dreams.*

*E. g.*, It is unlucky to dream of straw.

6. *Omens from particular days, seasons, etc.*

*E. g.*, It is bad luck to begin any work on Friday.

7. *Omens of visitors.*

*E. g.*, Chairs standing back to back foretell the coming of a visitor.

8. *Money.*

*E. g.*, If one finds money and keeps it through the year, it will bring good luck.

<sup>1</sup> Many of these are of a character such as to render them unsuitable for publication, except in a scientific monograph of the subject.

9. *Death-omens.*

*E. g.*, A ringing (called "death-bell") in the ears is the sign of the approaching death of a dear friend.

10. *Wishing.*

*E. g.*, Wish while holding a lighted match until it goes out, and you will get your wish.

11. *Love and marriage omens.*

*E. g.*, To be married in a brown dress brings the bride good luck.

12. *Love charms and divinations<sup>1</sup> and philters.*

*E. g.*, Name the bed-posts, upon going to bed, after unmarried acquaintances. The post first seen upon awakening represents the one you will marry. Carrying bones of a toad from which the flesh has been eaten by ants will compel the affections of the opposite sex.

13. *Nurses' signs.*

*E. g.*, Some one article of an unborn infant's wardrobe must be left unmade or unbought, or the child may not live.

14. *Omens and conclusions from human features, markings, or other peculiarities.*

*E. g.*, Hazel eyes indicate a pleasant disposition. One born with two crowns (*i. e.*, spots at the upper back part of the head from which the hair radiates) will break bread in two kingdoms.

15. *Wart-cures and causes of warts.*

*E. g.*, Stick a pin into the wart, throw the pin away, and the finder will have a wart, while your own will disappear.

16. *Children's superstitions, superstitious customs, and sayings.**Superstition.*

*E. g.*, Hold a pebble under the tongue while running, and you will not get out of breath.

*Custom.*

*E. g.*, Count the cracks in the board sidewalk or a board fence while passing along. The spaces between the cracks are said to be "poison."

*Saying.*

*E. g.*, In making a solemn asseveration, say, "I cross my heart," to give the statement almost the force that would be attached to a statement made by an adult under oath.

*Fanny D. Bergen.*

<sup>1</sup> Love divinations are very generally known as "projects."



## PART II.

## I. CUSTOMS.

1. *Customs connected with particular days.*

Christmas in North Carolina is celebrated with noise, firing of guns, etc., and is not a season for presents. — Maskings in the streets, in some places, are still kept up on certain days. — Hallowe'en usages are universally known. — On the eastern shore of Maryland, Shrove Tuesday (Tuesday previous to Lent) is called Pancake Day; in each house are made rich cakes of this description, which serve as the principal part of one meal.

2. *Customs relating to human life, especially birth, courtship, marriage, and death.*

The practice of carrying a baby upstairs before it is taken downstairs. The usages of "bundling" and "sparking." — The "Infare," or reception given to a bride at the house of her father-in-law, as formerly in use in Ohio and other Western States. — The habit of covering the mirror, or inverting pictures, after death. — The manner of proceeding to the grave. — In North Carolina it is customary, a year after the death of any person, to hold a preaching, called "funeral."

3. *Social Customs.*

The gatherings formerly usual, under the names of "bees," "quiltings," "house-raisings," and other assemblies in which the community took part in the labor of an individual.

4. *Table Customs.*

The practice, formerly observed, of consuming everything placed upon one's plate, or, by a diversity of usage, of leaving some portion. — Characteristically local dishes, service, or manners. — In former times, in Ohio, it was common for children to stand at table, being expected to assist in waiting.

5. *Customs of Dress.*

In New England it is still common for women to wear necklaces consisting of gold beads, it being formerly usual to purchase these beads one by one, as a mode of investing savings.

6. *Religious Customs.*

Among the Moravians of Bethlehem, Pa., marriages were formerly, in a measure, determined by lot. — Usages of peculiar sects, as Dunkards, Mennonites, etc.; those of Mormons; of Voodoos, in the Southern States among negroes, a subject concerning which some uncertainty exists; of faith-healers and clairvoyants; in general, local religious practices having peculiar characteristics.

7. *Miscellaneous Customs.*

Customs of work belonging to primitive social conditions, as baking in the old-fashioned brick oven, beating clothes with the paddle

or "pounder" in washing, as now practiced in North Carolina and formerly in Ohio; making beer in the spring from spruce and other twigs; gathering of simples for medical use (query, by the light of the moon?); covering up the fire in order to obtain a light in the morning. — Customs of asseveration and obligation; it is said that in secluded districts in North Carolina a person who has received an insult may cut in his arm a "vengeance-mark" in the form of a cross, requiring the offence to be avenged.

## II. GAMES.

### 1. *Ring-games.*

"Ring round the rosy." — "Oats, pease, beans, and barley grows." (See "Games and Songs of American Children," Harper & Brothers, New York, 1888.)

### 2. *Games in which stories are acted out.*

The game of "Old Witch," as played by girls, in which children are stolen by a witch and afterwards recovered.

### 3. *Games of action.*

Tag, with its many varieties. The primitive idea seems to have pursuit by a witch, against whose power the touch of iron was a protection; hence the name, "iron-tag."

### 4. *Games of gesture.*

Children's games with the fingers and toes. Knee-games and knee-songs.

### 5. *Games of skill.*

"Tit tat to, three in a row." Often played in the ashes.

### 6. *Games with implements.*

Old-fashioned games of ball and marbles, with their rules and formulas. — Also here may also be mentioned oracles with dandelion stamens, apple-seeds, etc.

### 7. *Counting-out rhymes.*

"Eny, meny," etc. A collection has been made by H. Carrington Bolton, "Counting-out Rhymes of Children," New York, D. Appleton & Co., 1888. See "Journal of American Folk-Lore," 1889, p. 33.

### 8. *The "times" of sports.*

"Marble-time," "hoop-time," etc.

## III. SONGS.

### 1. *Old English ballads.*

Oh who will shoe your feet, my dear,  
Or who will glove your hand,  
Or who will kiss your red rosy cheeks,  
When I'm in the foreign land?

(Fragment from North Carolina.)

2. *Colonial ballads.*3. *Songs of Negroes.*

These present a field for research, both in respect of the words and the music. But it will soon be too late.

4. *Songs of children.*

"I'll give to you a paper of pins,  
And that's the way my love begins."

## IV. TALES.

1. *Fairy tales.*

There is a story of a hero who comes to the house of a giant, obtains the love of the giant's daughter, is set to perform certain tasks, which are accomplished by the aid of animals, ants, birds, etc., and finally escapes with the maiden. Such tales, not dependent on print, still exist in America, although sparingly.

2. *Animal folk-tales.*

The stories of Uncle Remus, Tales of the Fox, the Bear, etc., were formerly told in English also.

3. *Comedies or jests.*

"Johnny-cake" ("Journal of American Folk-Lore," vol. ii. 1889, p. 60), a tale in which the cake, while warming at the fire, being alarmed at the prospect of being eaten, takes flight, and is vainly pursued by various characters, but finally caught by a fox.

4. *Local legends.*

In a New England town, where certain tracks exist in the rock, it is related that they are the prints of the feet of an Indian demon who was in the habit of descending from his den in the neighboring mountain, in order to carry off maidens. In the West there is a crop of legends connected with the settlement, which have recently grown up about localities. Thus a tree springs up in a certain spot to commemorate the birth of a child, or a rock opens to protect a woman from the pursuit of savages. (See *Legends of Iowa*, "Journal of American Folk-Lore," ii. 287.)

5. *Witch-tales and ghost-tales.*

In a Massachusetts town is told a story of a traveller who was drowned by being overtaken by a flood. At the same time, at a distance, a witch was seen to pour water into the river, thus creating a storm.

6. *Narratives.*

Any local stories of a quaint character, or tending to illustrate former times. — Descriptions of the character and conversation of types which are disappearing.



## V. RHYMES.

"The twelve days of Christmas," "Monday's child is fair of face."  
— In general, any rhymes seeming to possess quaintness or originality, belonging to any of the classes familiar through printed collections of nursery rhymes.

## VI. FORMULAS.

"I see the moon, and the moon sees me ;  
God bless the moon, and God bless me."

When children see the word *Preface*, they repeat a rhyme forming an acrostic. ("Journal of American Folk-Lore," 1891, p. 55.)

## VII. RIDDLES.

"Round the house, round the house, drop a white glove in the window." (The snow.) "Four down-hangers, four stiff-standers, two lookers, two crookers, and a whisk-about." (A cow.)

## VIII. PROVERBS.

"Them as knows nothin', fears nothin'." "Joy go with you and a good breeze after you." — The collection of original American proverbs and sayings has hitherto been very trifling, yet many exist.

## IX. PHRASES.

"A perfect Nimshi." "Everything is all criss-cross." "To be off like a jug-handle." "To feel like a stewed witch."

## X. WORDS.

Any rare, quaint, or dialectic words, or words used in unusual senses. For example :—

*Culch*, *Enchouse*, *Finnicky*, *Keeping-room*, *Kerhoot*, *Kitcaboodle*, *Mosey*, *Pernickety*, *Pudgicky*, *Spon-image*, *Wudget*, *Dust*, *Hetchel*, *Faze* or *Phase*, *Ree Horse* or *Rhea Horse*, *Red-Kaim* or *Redding-Kaim*. (From the *Waste-Basket of Words*, "Journal of American Folk-Lore," 1891, p. 70.)

*W. W. Newell.*

# WASTE-BASKET OF WORDS.

## WORDS FROM THE DIALECT OF MARBLEHEAD.

CAUTCH. — Food improperly cooked or otherwise ruined. I think this is the Marblehead pronunciation of *culch*.

CLITCH. — A most expressive word, meaning to stick, to catch. It is not the same as "clutch."

CRIMMY. — Chilly. An old fisherman says : "Ain't it too crimmy to go sailen' ?" or, "It's a crimmy night."

CULCH. — This word, when applied to human beings, has a secondary sense of disgust. "He's a mean old culch !" The epithet is the worst which can be used.

FROACH. — A piece of clumsy and imperfect needle-work ; what would elsewhere be termed a botch.

GROMMET. — The name given by fishermen to a ring formed by a strand of a rope.

GROUT. — A sour, crabbed wild apple. *Grout ale* is a heavy and thick ale.

GROUTY. — Crabbed, ill-tempered ; in this sense universal in New England. Applied to ale, it signifies muddy and thick. Probably derived from the foregoing.

GRUMMET. — A crumb or small piece of bread. A woman says to her child : "Don't let fall no grummets." Derivation from *crummet*, a little crumb.

PIXIE-LATED. — Confused, bewildered (*pixie-led*).

PLANCHMENT. — Ceiling. Now seldom heard. An old woman said : "The roof wets so, I'm afraid the planchment 'll fall." From *planched*, that is, boarded.

SQUAEL. — To throw stones, to pelt. "Squael him," that is, throw stones at him. — *Alice Morse Earle*.

PUNNY. — As I walked past a crowd of boys with sleds, who were enjoying that wretched apology for a glorious New England coast, a slide down the slight and short declivity of a city street, — I heard loud shouts from the coasters of "Punny ! punny there ! punny !" This was their cry of warning to passers-by, who might be in the way of their dangerous sleds. The word is also used as a verb in such sentences as the following : "Let's go out and punny down hill." In other parts of Long Island the word is changed to "*ponny*," or "*porny*." In Worcester, Mass., in my girlhood, the coast always resounded to the warning cry of "Lilley ! lilley !" sometimes prolonged to "Lill-lill-lill-ay-ey." I remember very well the shout of laughter when a little cousin from Alabama, tasting for the first time the joys of coasting, sent up a high shriek of warning : "Watch aout ! watch aout !" Providence had no child tongue ; her boys shouted in good, plain, grown-up English, "Clear the track !" In Worcester and in Brooklyn, at the present day, sliding or "sledding" down hill is universally

called coasting. The "double-runner" of New England becomes, however, on Long Island, a "bob-sled," or even a "bob."

SNOOP. — This word I have frequently heard in New England, used both as a verb and as a noun. It implies sneaking, spying, prying around. Bartlett says it is from the Dutch *snoopen*, and is peculiar to New York, meaning to steal and eat surreptitiously: thus, "A servant has snooped the cakes." I have, however, often heard the word in Worcester, where there are no resident families of Dutch descent. There it would be said: "They caught him snooping at the door," that is, peeping and listening. In Gloucestershire, England, a *snoup* means an unexpected blow on the head. There is also an old English word *snoke*, to pry out; and *snook* meant to lurk, to lie in ambush. I think my expressive word *snoop* is from *snook*, and not from *snoopen*. — *Alice Morse Earle, Brooklyn, N. Y.*

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### FOLK-LORE SCRAP-BOOK.

GHOST DANCE AT PINE RIDGE. — An interesting account of the dances near Pine Ridge Agency, South Dakota, is contributed to the "New York Evening Post," April 18, 1891, by Mrs. Z. A. Parker. The accuracy of the description is vouched for by Miss Elaine Goodale, of the Agency. According to this account, the Indians at Pine Ridge began their ghost-dancing about the 20th of June, selecting a beautiful location near the White Clay Creek. The white visitors found "over three hundred tents placed in a circle, with a large pine-tree in the centre, which was covered with strips of cloth of various colors, eagle-feathers, stuffed birds, claws, and horns; all offerings to the Great Spirit." In the centre, about the tree, were gathered the medicine-men, and those who, in visions, had been permitted to hear and see departed friends. The writer observes: —

I think that they wore the ghost-shirt or ghost-dress for the first time that day. I noticed that these were all new, and were worn by about seventy men and forty women. The wife of a man called Return-from-Scout had seen in a vision that the spirits of her friends all wore a similar robe, and on reviving from her trance she called the women together, and they made a great number of the sacred garments. They were of white cotton cloth; the women's dress was cut like their ordinary gowns, — a loose robe with wide, flowing sleeves, painted blue in the neck in the shape of a three-cornered handkerchief; with moon, stars, birds, etc., interspersed with real feathers, painted on the waist and sleeves. While dancing they wound their shawls about their waists, letting them fall to within three inches of the ground, — the fringe at the bottoms. Some wore beautiful brocades, and others costly shawls given them by fathers, brothers, and husbands, who had travelled with Buffalo Bill. In the hair, near the crown, a feather was tied. I noticed an absence of any manner of bead ornaments, and, as I knew their vanity and fondness for them, wondered why it was. Upon



making inquiries, I found that they discarded everything that they could which was made by the white men.

The ghost-shirt for the men was of the same material — shirt and leggings painted in red. Some of the leggings were painted in stripes running up and down, others running around. The shirt around the neck was painted blue, and the whole garment fantastically sprinkled with figures of birds, bow and arrow, sun, moon, stars, and everything which they saw in nature. Down the outside of the sleeve were rows of feathers tied by the quill-ends, and left to fly in the breeze ; also a row around the neck and up and down the outside of the leggings. I noticed that a number had stuffed birds, squirrel-heads, etc., tied in the long hair. The faces of all were painted red, with a black half-moon on the forehead or on one cheek.

As the crowd gathered about the tree, the "High Priest," or master of ceremonies, began his address, giving them directions as to the chant and other matters. After he had spoken for about fifteen minutes they arose and formed in a circle. As nearly as I could count, there were between three and four hundred persons. One stood directly behind another, each with his hands on his neighbor's shoulders. After walking about a few times, chanting "Father, I come!" they stopped marching, but remained in the circle, and sent up the most fearful, heart-piercing wails I ever heard, — crying, moaning, groaning, and shrieking out their grief, and naming over their departed friends and relatives, at the same time taking up handfuls of dust at their feet, washing their hands in it, and throwing it over their heads. Finally, they raised their eyes to heaven, their hands clasped high above their heads, and stood straight and perfectly still, invoking the power of the Great Spirit to allow them to see and talk with their people who had died. This ceremony lasted for about fifteen minutes, when they all sat down where they were, and listened to another address, which I did not understand, but which I afterwards learned was words of encouragement and assurance of the coming of the Messiah.

When they rose again, they enlarged the circle by facing toward the centre, taking hold of hands, and moving around in the manner of school-children in their play of "needle's eye." And now the most intense excitement began. They would go as fast as they could, — their heads moving from side to side, their bodies swaying their arms, with hands gripped tightly in their neighbors', swinging back and forth with all their might. If one more weak or frail came near falling, he would be jerked up and back into position, until tired nature gave way. The ground had been worn and worked by many feet, until the fine, flour-like dust lay light and loose to the depth of two or three inches. The wind, which had increased, would sometimes take it up, enveloping the dancers, and hiding them from view.

In the ring were men, women, and children ; the strong and robust, the weak consumptives, and those near to death's door. They believed that those who were sick would be cured by joining in the dance and losing consciousness. Any one can imagine what this intense excitement, combined

with the dust and fatigue, would do for them. From the beginning they chanted to a monotonous tune the words : —

“ Father, I come !

Mother, I come !

Brother, I come !

Father, give us back our arrows ! ”

As a result of this dance over one hundred persons remained on the ground, lying in an unconscious condition. The dancers then stopped, seating themselves in a circle, and as each person recovered from his swoon he was brought forward and told to relate his experience. The performance was repeated three times a day, accompanied by fasting and ablutions, those who united in the dance being required to bathe every morning.

DANCE AMONG THE IOWAS. — A correspondent of the “ New York Tribune,” writing from Guthrie, Oklahoma, January 11, 1891, describes a dance among the Iowas. This tribe had been visited by Sioux runners, and the solemn character of the ceremony seemed to indicate a religious motive similar to the ghost dance. However, in this case, the dancers were made up and moved in a manner to represent the buffalo, bear, ponies, etc. The squaws did not dance, but peeped from the tepees. For five hours the drum was heard, and at the close of the ceremony only three men could make the circle without falling, while at last even these succumbed.

THE “ MESSIAH CRAZE.” — Several accounts printed in newspapers correspond to the statement of Lieutenant Phister, elsewhere noticed, that the Messiah was to be found in Nevada. According to a narration attributed to Sitting Bull, since slain, which went the rounds of the press, that chief is represented to have recounted the manner in which a hunting party followed a star, which guided them to a grotto in a mountain wilderness, which opened and revealed to them the deliverer.

Imposture, of course, played a part in the movement. Thus an Indian is said to have arrived in Washington Territory, coming by train, who alleged that he had been brought back to life by the Messiah (“ Walla-Walla Journal,” January 9th). The Kiowas are stated to have sent a messenger to Nevada, whither it was supposed the Messiah had fled. This messenger found the person he sought in a small camp, and approached him with great awe, expecting to be recognized and addressed in his own tongue ; but the professed Messiah asked the other, through a Shoshone interpreter, what he desired ; on which the messenger concluded him to be an impostor, especially as he was not shown the dead relatives whom he expected to meet (“ Christian Advocate,” St. Louis, Mo., March 18, 1891). In this case the professed Messiah is said to have been a half-breed named Jack Wilson ; but several papers printed descriptions of a Piute named Johnson Sides, living near Reno, Nevada, in which the latter is made to figure as a claimant to the Messiahship, which he altogether denies. The Chippewas, in January, are said to have given up their hostility to the Sioux and joined in the dance, though not believing in the coming of a Messiah (“ Herald,” Los Angeles, Cal., January 10, 1891).

Among causes of the movement, much stress is laid on the desire of the medicine-men to retain their waning power. Bishop Hare, of South Dakota, in a public address at Cambridge, Mass., described the whole movement as the last effort of the heathen reactionary party. Miss Elaine Goodale, of Pine Ridge, in an article in the "Independent," New York, has pointed out that only a minority of the Indians at the Pine Ridge Agency took part in the hostile demonstrations, while many of the Christian Indians at the time were engaged in holding services in the church at the Agency, which after the action they converted into a hospital.

A writer in the "News," Des Moines, Iowa, January 17th, gives the following example of Messianic superstition, attributed to the Indians of the Pacific slope : —

"It is remembered now that in 1883 the Sanpoels, a small tribe in what was then Washington Territory, became greatly agitated over the teachings of an old chief who professed to believe that another flood was near at hand. He said that the Great Spirit had commanded him to collect tribute and build an ark that would outride the waves. His great canoe, one hundred and twelve by two hundred and eighty-eight feet, is still to be seen in an unfinished condition near one of the tributaries of the Columbia."

A Mexican merchant, visiting Sandusky, Ohio, is represented as stating that the remains of the Indian population in Mexico, in the neighborhood of the Great Mound at Cholula, are in the habit of holding regular dances, in which they mourn over the past and sing of a coming Messiah. — *Register, Sandusky, Ohio, January 19th.*

MESSIANIC EXCITEMENTS AMONG WHITE AMERICANS. — The "New York Times," November 30, 1890, contains an article giving an interesting summary of recent religious delusions in the United States, which is quite sufficient to prove that a considerable unlettered portion of the white population stands on very nearly the same level as the Indians in respect to liability of being affected by such anticipations ; we extract the following paragraphs : —

It was only in the summer of 1888 that one Patterson, of Tennessee, went around preaching that a wonderful thing was to happen ; and when he thought the times were ripe he declared that the second advent of Christ had come, in the person of A. J. Brown, who had served as Patterson's assistant. These two fanatics secured a large following as they went forth preaching their new doctrine, promising to forgive sins and heal all diseases. It was finally announced that Brown must go up into the mountains and fast for forty days and nights in order that he might be fittingly prepared for the mission intrusted to his hands. He suddenly disappeared, and nothing was seen of him for many days. When the prescribed period had passed, on a Sabbath morning in June, his followers went out toward the hills and suddenly he appeared before them clothed in white, with his hands uplifted. A great shout went up and the people rushed toward him,



falling upon their knees and kissing his feet. Many who were ill declared themselves healed by his touch. So great was the fanaticism of these people that one girl declared she was ready to die to prove her faith, and the non-believers around the town of Soddy, where these things happened, became so fearful that human life would be sacrificed that they sent for the sheriff, at Chattanooga, and it required all his power to compel Patterson and Brown to leave the neighborhood, that quiet might be restored.

A year later, in 1889, occurred that remarkable series of impositions upon the credulity of the colored people, where one man after another proclaimed himself as the Christ, promised miracles, drew crowds of excited men and women from their labors, and created consternation in those portions of the South where their performances were carried on. In one case a man nearly white, who gave his name as Bell, went among the negroes who lived along the Savannah River, and proclaimed himself as the returned Christ, crying out that those who hoped to be saved must give up everything and follow him. Hundreds believed him, left the cotton fields, the sawmills, and the turpentine stills, and followed Bell, obeying his lightest word, and ready to fall down at his feet in worship. So great was the disturbance that the authorities were led to arrest Bell, and when he was taken his followers would have torn his captors to pieces and rescued him had he given the word. He told them to be patient, declaring that an angel would come to him and break his prison doors by night, and that he could not be harmed. As he had some money in his possession he was not held for vagrancy, and although thought not to be in his right mind was soon discharged from custody. He then continued his preaching, followed by even greater crowds than before; announced that the world would come to an end on August 16th; that all white men would then turn black and all black men white, and that he could supply all who wished to ascend on the last day with wings at five dollars a pair.

Bell was finally sent to the insane asylum, but a series of other successors sprang up among the negroes, and met with ready acceptance, the excitements, while they lasted, interfering with the work and business of the region. But particularly remarkable, as occurring among whites, and in a class relatively superior, was the Messianic delusion of Rockport, Ill., a movement which seems to have established a sort of sect.

A very marked example of imposition upon the one side and blind credulity upon the other, the basis being a claim of the visible Christhood in the flesh, is furnished in the career of George J. Schweinfurth, at Rockford, Ill. In the cases above cited, the claimants were obscure and ignorant men, while the dupes were of the lowliest among the freedmen, who were guided only by their emotions, and had no help from culture and education either in themselves or in the community around them. Vastly different was the Rockford delusion, springing up in the most intelligent section of the West, at the behest of the wife of a Congregational minister, who preached that in her own person were the attributes of the risen Lord. It is some sixteen years since Mrs. Dora Beekman advanced this claim, and her followers were at first few in number, but they were strong in faith, and they located their church at Bryan, near Rockford, and went

zealously to work. Mr. Beekman, not believing in the new doctrine, was torn by conflicting doctrines until finally he found relief in insanity and an asylum.

Among the converts finally came Schweinfurth, a young Methodist minister, of pleasing address and appearance and of some mental power. He was soon installed as bishop, and sent forth upon mission labor. After a time, as in the case of Ann Lee, the founder of Shakerism, Mrs. Beekman's claim of immortal life was disproved by her death, and the shrewd bishop stepped into the breach, declaring that the divine spirit had passed from their former leader to himself. The claim was allowed, and to-day he is worshipped by hundreds, not merely as the Christ returned to the flesh, but as the maker and ruler of the earth as well.

The writer gives many examples of similar movements, in some cases leading to self-injury, in others to actual murder. Child sacrifice sometimes appears, as in a case of a negro mother of Springfield, Ohio, on which case, however, timely interference saved the life of the babe.

In 1888, a certain Silas Wilcox, in Missouri, taught the doctrine that the drinking of blood was a cure of disease, and this teaching led to the bleeding of a number of children in order that their elders might be healed. The writer remarks that to give an account of the delusions even of the last two years would far exceed the space at his disposal. That the credulity is not purely religious, but, in the absence of such enthusiasm, extends to the common affairs of life, is shown by the recent case in Oakland, California, when the prophecies of one Mrs. Woodworth that the coast, at a given date, would be swept by a tidal wave, caused many families to abandon their homes, and persons enjoying fair prosperity to sacrifice their property at a price greatly below its actual value.

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## NOTES AND QUERIES.

**STICK DOCTORING.** — When the early settlers of the Hudson River came over from Holland, they seem to have brought with them a form of mixed superstition and medicine, called "stick doctoring."

One Dr. Brink practised at Kingston. He is reported as always carrying two little fir twigs, crossed, and a vial of ointment, by some said to be only butter without salt. His system was to pass his finger, covered with his ointment, several times around the affected part of the body, then place his hands crosswise over the place and blow against the cross. He would then mark a cross over the spot, and pass his sticks two or three times over it, muttering something unintelligible, but reported to be the Lord's Prayer repeated backwards. If the injury were caused by a tool or weapon, he always bound it in the same ointment, and hung it on the wall until the wound was healed.

Another case: Dr. Kraus's name still lives among the Fishkill Highlands, . . . the form of treatment being about the same. Although the cure was not always certain, it must have sometimes taken place, to account for the

respect in which these men were held. Members of the most intelligent families of that day — De Windt, Gosman, Schoonmacher, etc. — confess to having called the doctor and seen his cures. Is it a trace of old-time tree-worship, or older sorcery, or modern faith-cure?

*Mary H. Skeel, Newburgh, N. Y.*

WEATHER LORE. — I would like to add some items of folk-wisdom to Mr. Newell's and Mrs. Bergen's collection of "Weather Lore" (vol. ii. p. 203). In order to make my material useful, I will indicate localities in parentheses. There is no attempt here at classification, except that I confine myself to prognostications derived from animals, birds, fishes, etc.

The braying of a donkey is sign of rain. (Yates Co., N. Y.)

Pigs see the wind. (Long Island.)

When a storm is brewing the cows are uneasy. (Ohio.)

When the clouds are full of water the fish will not bite. (Yates Co., N. Y.)

If the cat washes over one ear there will be a shower. (New York, N. Y.)

If the cat washes both ears many times there will be a flood. (Westchester Co., N. Y.)

If the cat washes the right ear with right paw there will be rain. (New York, N. Y.)

If the cat washes the right ear with the left paw there will be thunder and lightning. (New York, N. Y.)

It is going to be a cold winter if the shells of mussels and clams are unusually thick. (New Jersey.)

So, too, if crab-shells are thick, it is a sign of cold winter coming on. (N. J.)

The closing up of the field-mouse's hole indicates a severe winter. (Yates Co., N. Y.)

When the coons are fatter than usual, a colder winter than usual is due. (Kentucky, also Pennsylvania.)

Bull-frogs croak after dark in dry weather for rain. (Yates Co., N. Y.)

If the wild geese fly south very early in the fall, it indicates a cold wave coming on. (Long Island.)

It is quite a general idea that the goose-bone indicates the temperature in store for us. Some weather-prophets claim to be able to read the goose-bone. Thus, the darker the spots the colder the weather is sure to be. (Conn.) The row of dark spots about the sharp keel of the bone is an unfailing sign.

Thus, I have before me a drawing made from a spring goose. It is darkly shaded about the keel, and the draughtsman says: "If this does n't insure a hard winter, I don't know what does." (Philadelphia.) The spots this year (1890-91) are unusually dark.

*L. J. Vance.*

FOLK-LORE OF STONE IMPLEMENTS. — Mr. A. F. Chamberlain's citation of a note of mine is so apt that I give the whole account from the "Jesuit Relation of 1668," chapter second. Fathers Fremin, Pierron, and Bruyas



were on their way to the Mohawks in July, 1667, when their Indian escort stopped on the shore of Lake Champlain, about two miles north of Ticonderoga.

"Here we halted, without knowing why, until we observed our savages gathering from the shore pieces of flint, nearly all cut in shape. We did not give this any thought at the time, but afterward learned the mystery, since our Iroquois told us that they never fail to stop at this place to pay homage to a nation of invisible men, who dwell here under the water, and are occupied in preparing flints all but ready for use for passers-by, provided that they in turn meet their obligations by making them an offering of tobacco; if they give much, there comes in return a great abundance of these flints. These watermen go in the canoe like the Iroquois, and when their leader comes to throw himself into the water to enter his palace, he makes such a noise that it fills with terror those who have no knowledge of this great genius and his diminutive men. At the recital of this fable, which our Iroquois gave us very seriously, we asked them why they did not give tobacco to the Great Spirit of heaven also, and to those who dwell with him. Their reply was, that they had no need like those of earth. The occasion for this ridiculous story is the fact that the lake is often swept by severe storms, which cause high waves, particularly in the bay where *Sieur Corlart*, of whom we have spoken, perished; and when the wind comes from across the lake it casts upon the shore quantities of flint ready to strike fire."

It will be remembered that the Mohawks called themselves "Possessors of the Flint," and had a steel and flint for their national sign. Possibly their name for fairies, which I recently gave, *Yah-ko-nen-us-yoks*, or "Stone Throwers," may have come from this story. It will also be recalled that the Mohawks abandoned the worship of *Agreskoué*, their war-god, for that of the Great Spirit but a few years later. To the former they offered human sacrifices at times. The offering of tobacco was usual, and is still retained.

I met with the superstition regarding celts, or deer-skinners, in Montgomery County, N. Y., two years since, where some people regarded them as thunderbolts. The early inhabitants there were from so many lands that I am not sure from what European nation it was there derived.

The Oneidas had a religious veneration for the Oneida Stone, having a tradition that it followed the nation in their removals. It was somewhat cylindrical, weighed over a hundred pounds, and "when it was set up in the crotch of a tree, the people were supposed invincible" (*Mass. Hist. Coll.* vol. v. p. 14). In 1796 the principal chief of the pagan Oneidas "regarded the Oneida Stone as a proper emblem or representation of the divinity whom he worshipped." There are frequent allusions to religious honors paid to unworked stones in early records. The name of the Mohawks, founded on their use of the flint and steel, is one of the incidental proofs of the recent origin of the Iroquois Confederacy.

*W. M. Beauchamp.*

FOLK REMEDIES. — In a pension claim a witness fixed the date of claimant's disability as follows : " About the 10th January, 1865, he was at my house to get some *first shots* to rub on his knees for rheumatism." As I could find no one who could explain this, I wrote to the witness, receiving this reply : " The first shots is the first run made when stilling, or the first whiskey that is run off when starting." My correspondent says further that there are several persons there (Independence, Mo.), who use this remedy for rheumatism.

The daughter of a physician here was persuaded, while on a visit to Bristol, Tenn., to tie a mole's foot to a string which was hung about her baby's neck while teething. Though laughing at the absurdity, she said that the child never kept her awake a single night.

Another lady here prevented her children's taking the whooping-cough by tying around their necks a "green leather string with nine knots in it." Green, I suppose, refers to the condition, not the color, of the leather.

In this last case I presume the magic lies in the number of the knots rather than the material of the string. But the efficacy of the mole's foot, I imagine, is found in the old doctrine of signatures. Like the incipient tooth, the foot burrows about in the dark.

H. E. Warner.

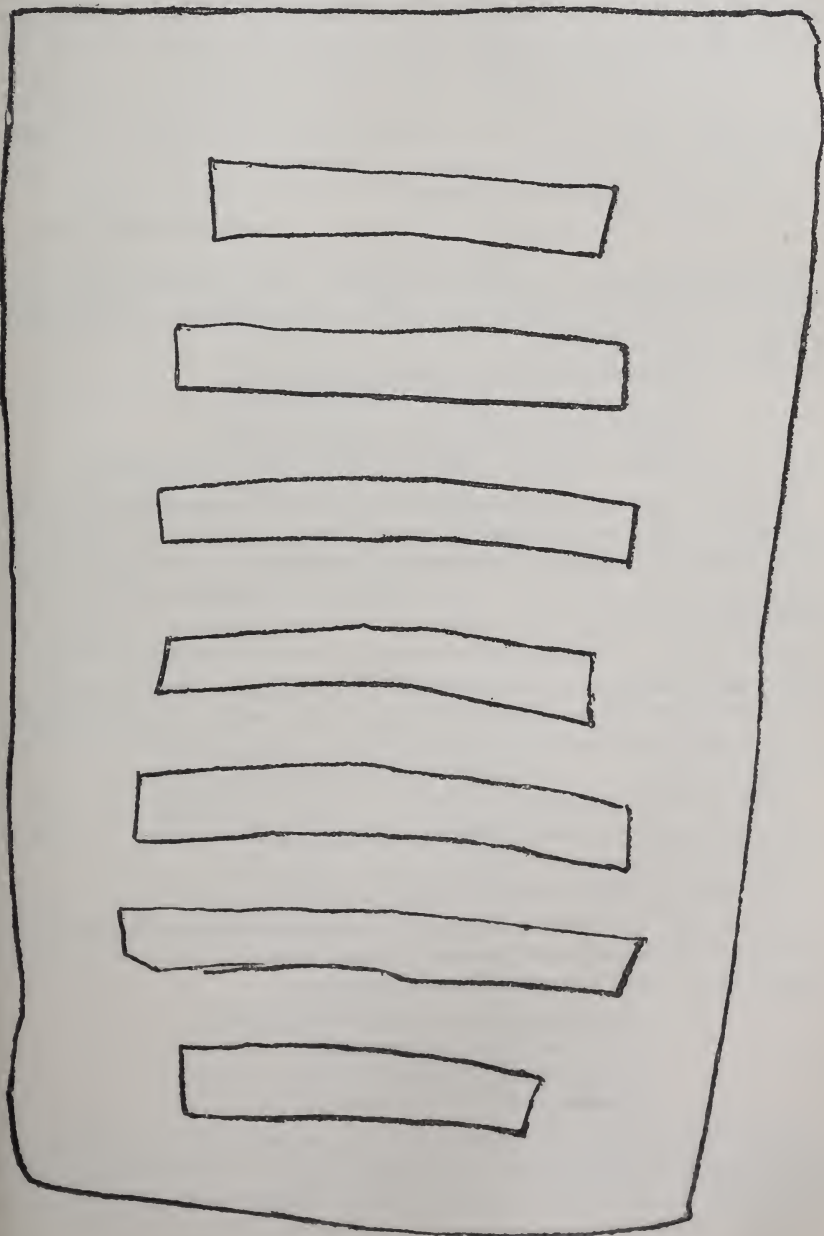
WASHINGTON, D. C.

ALL-FOOLS' DAY IN ITALY. — Mrs. Eustace B. Rogers (*née* Anna North Alexander), writes from Florence, under the date of March 9, 1891, a lively description of a custom evidently allied to All-Fools' Day usages : —

"Last week I noticed groups of giggling, mischievous-looking boys gathered in unusual numbers all over the city ; and as a friend and I passed a large group, one little lad sneaked up quietly and pinned onto her dress a slip of bright blue paper cut in a singular fashion, and when we discovered it men, women, and children within a block shouted with glee. It at once occurred to me that this must be the Italian All-Fools' Day, and on inquiry I ascertained that the custom in Florence dates back hundreds of years. The day was *Mezza Quaresima*, in French *Mi-Carême*, or Mid-Lent, which fell this year on March 5th. The pinning on to passers-by of papers cut into rudely shaped ladders is all that remains of the ancient and elaborate celebration of *Mezza Quaresima*. Formerly, on the first day of Lent, a large puppet of an old, hideous woman was hung up in the Piazza Signoria high in air. This represented Lent, a period thoroughly hated by the people, as in those days it meant no music, no flowers, no bright colors in dress, no recreation, but only rigorous fasting and a condition of things that was thought miserable by the light-hearted, fun-loving Italians. To celebrate the happy arrival of Mid-Lent, great crowds assembled in the Piazza, and a long ladder was placed so that a person could reach the puppet, which was then ceremoniously cut in half, amidst the shouts and cheers of the multitude below eagerly watching. The upper half of Signora Lent dangled ignominiously in mid-air until Easter ended the reign of ashes and sackcloth. The little bits of paper, cut into the shape of ladders, are all that now remains of this curious custom. It is suggested that our English

April-Fool's Day was imported from Italy by some one who saw the day, Mid-Lent, fall on April 1st."

My correspondent incloses a bit of blue paper, of which the following is an exact copy, full size, and which was actually used on the occasion described. The resemblance to a ladder is highly conventional.





On inquiry of Prof. T. F. Crane, an authority on Italian folk-lore, I learn that he is not acquainted with this custom, and that it is not mentioned in Pitre's "Guiocchi Fanciulleschi" (Palermo, 1883), nor in "Spettacoli e Feste" (1881).

The origin of All-Fools' Day has been much discussed. Some Oriental scholars derive it from the *huli* feast among the Hindoos, where a custom of sending people on empty errands prevails. Another writer thinks it dates back to the occasion when Christ was sent to and fro between Herod, Pilate, and Caiaphas (Bellinghen, 1656). Others have conjectured the custom refers to the rape of the Sabines. The day used to be kept in England on March 25th. John Brand, in his "Observations on the Popular Antiquities of Great Britain," devotes a section in volume one to this custom, which seems to greatly puzzle antiquarians.

*H. Carrington Bolton.*

POSSIBLE ORIGIN OF A NURSERY RHYME.—It is probable that everybody who will read this paper knows the nursery formula of Peter Piper, which is in full as follows :—

Peter Piper picked a peck of pickled peppers,  
A peck of pickled peppers Peter Piper picked ;  
If Peter Piper picked a peck of pickled peppers,  
Where is the peck of pickled peppers Peter Piper picked ?

Well, there lived in Naples in the first half of the seventeenth century a learned *protomedicus* and priest named Peter Pipernus, of Benevento. Now Pipernus, reduced to its week-day clothes, is Piper, or the Latin for pepper. This Peter Pepper wrote a book, "De Effectibus Magicis, Libri Sex," now become very rare indeed, which was published by Colligni, at Naples, in 1647. In it the author assumes that all diseases are of diabolical or magic origin, and are to be cured by religious or divine magic,—that is, by means of medicines which have been mixed while pronouncing pious incantations (he calls them such), and carrying sacred "amulets." Of these formulas to cure diseases there are many pages, such as :—

"Hel + Helci + Adonai + Soter + Emanuel + Sabaoth + Agla + Agios + Otheos + Tetragrammatæ + Imago + Sol + Flos + Vitis + Athanatos + Ischyros + Floy + Lapis + Angularis," etc., etc.

The formula of Peter Pepper is given by Mrs. Valentine, if I mistake not, as a cure for the hiccough, and is included among the spells and charms of the nursery, with that of "Robert Rowley" and "Swim, Swam, Swim," etc. What I conclude is briefly that —

If Peter Piper wrote a book of incantations,  
And Peter Piper *is* an incantation,  
Was n't Peter Piper number two  
Derived from Peter Piper number one ?

And when we reflect that the incantations in both cases are for the cure of disorders, the similarity is still more apparent. I conjecture that the nursery rhyme was written by some jesting scholar, who, having read the work on religious magic, imitated its spells by spelling the master's name

in English fashion. In any case the coincidence, if it be no more, is very curious.

It is worth noting in this connection that the original Peter Piper, though a true Catholic, is quite unconsciously heathen at times. Thus he gives us the old Roman Etruscan prescription included as a magical cure by Jacob Grimm (from Marcellus) of applying a live cat to the stomach to ease pain; and declares that *inter sacra amuleta* are to be included "gold, incense, myrrh, rue, hypericon, and blessed grains," all of which, like the cat, were pre-Christian, and with it are still known as excellent charms and sorceries in Tuscany.

Charles G. Leland.

FLORENCE, October 24, 1890.

"ANGLO-CYMRIC SCORE" (vol. iii. p. 71). — A correspondent furnishes an example of this score as used in Rhode Island: —

Having accidentally come across the number of the Journal for January-March, 1890, I noticed a "counting-out rhyme," which possesses a special interest for me, as being one of my earliest recollections.

This score or enumeration, as used in the Rhode Island village where I first heard it, differs slightly from that given in the Journal, being as follows: —

"Een, teen, teddery, peddery, satter, latter, doe, dommy, an, dick; een-dick, teen-dick, teddery-dick, peddery-dick, bimpin; een-bimpin, teen-bimpin, teddery-bimpin, peddery-bimpin, jiggetts."

The above rhyme or jargon was introduced into the school by an English boy, who said that at that time (about 1870) it was the one commonly used in "counting-out" games in Sheffield.

Frank P. Stockbridge.

WASHINGTON, D. C.

FOLK-LORE JOTTINGS FROM ROCKHAVEN, D. C. — An Owl Dialogue, as overheard by a belated colored girl of Fairfax County, Va.: —

*He Owl.* Who, who, who are you?

*She Owl.* Who, who, who are you?

*He Owl.* Who, who, who are you?

Rough-shod, shoe-boot,  
Chicken soup so good,  
Who cooks for we-all?

*She Owl.* Who, who, who are you?

I cooks for myself;  
You cooks for yourself;  
Who cooks for we-all?

*He Owl.* Who, who, who are you?

*She Owl.* Who, who, who are you?

*Chorus of Little Owls.* Who, who, who are you?

Down near the Maryland seacoast this summer I learned that the kildeer plover is, or has been, regarded as having some occult relation with the weather. His cry of "Kildee, kildee!" is said to call up the wind; while to kill him — it was held aforetime — would awaken a violent storm.

There is more variety in District of Columbia phantoms than I had supposed. I bought two old setter "ghosses" with my place near Georgetown, and although they have not been gracious to the newcomer, so that I know nothing of them at first hand, I am well posted by hearsay testimony.

One is, or seems to be, a yellow dog, who hunts by night the half-open valley beyond the screen of woods below the house. It is thought by some to be the spectre of an unlucky negro woman, who broke her neck long time ago by falling out of an apple-tree, now as effectually vanished as her bodily self; though why she should choose to appear in that eccentric and ungodly guise may be one of those secrets which "ghosses" only can tell.

The other is even more preposterous and unaccountable. No one, so far as I know, has been able to identify him (her, it) or explain his origin. But if, passing along the road at dusk, or in faint moonlight, you chance to espy, at the foot of a certain white-shafted old cedar-tree, a dark, shapeless Bundle, by all means have a care of yourself; the Unearthly One is before you. If you draw nearer, it may melt out of vision, as indeed it has done before; but again there is no telling what else it may do.

Perhaps there is some old story behind this, which time has worn away till we have only the ungainly superstition that I record here. This is the more likely from the age of the tree, which appears as a landmark and already a relic of old time in my neighbor's plotted survey dated 1804. Nearly back of it, where a ledge of rock elbows its way out of the hillside, there formerly stood a dwelling, but when, or whose, I have not been able to learn. There is not the least trace of it remaining; only the bare memory. House-site and landmark tree and ghost are all a double bow-shot from me to-night over the open land. Perhaps it is as well. That Bundle would be an awkward guest for a quiet and fairly human study. Probably he is more at home in the outer blackness and marrow-chilling rain.

But if he *should* come, I am forearmed by that expert in the occult and the ghostly who undertakes the concoction of our meals. This is the same witchy maiden who played eavesdropper to the owls. Not every one "kin see ghosses," but she "*kin*." More, she has talked with them, and knows the one golden rule of such converse. Whatever you have to say must be said in one breath. That's the rule with "ghosses." If you so much as gasp, or make the least indrawing through the lips, your slippery companion is gone forever.

You must be careful, also, to say nothing that may hurt his feelings, for "ghosses" are very susceptible. Being once joined and escorted along the road by a dead man, who had become unreasonably bloated in life and even more after death, she mentioned carelessly this personal defect, with no doubt a little African snigger of amusement over the memory. "Laws, Mr. Jones, you jes' certainly did look *big* when you was laid out — te-he!" or something in that way. Whereat the irate supernatural being took to swelling again before her frightened eyes, until his bulk had exceeded all enduring, and he exploded and was gone.

I do not know how much of this, and more that goes with it, is merely individual creation, but am inclined to believe that the traditional element



is much greater. The girl is sane enough, and in matters of moment, so far as tested, fair-dealing and truthful. Probably she would not be above the pleasure of exciting wonder by invention, which every romancer shares with her; but whether the great exploder be a voluntary or involuntary work of fancy, that fancy must have been guided by what she had already heard from her elders. In this way, however explained, the story becomes a folk-lore document from beyond the river.

As to the dog-spirit and the phantom bundle, whatever their origin, I do not learn of them through negro informants. I have rather avoided inquiries in that quarter, being unwilling to plant such notions near home, in minds where they may not exist already.

*William H. Babcock.*

WASHINGTON, D. C.

THE HOBYAHS: A SCOTCH NURSERY TALE. — When a child, I used to hear the following story told in a Scotch family that came from the vicinity of Perth. Whether the story came with the family I am unable to say. I have spelled the word "Hobyah" as it was pronounced.

The effectiveness of the story lies in a certain sepulchral monotone in rendering the cry of the Hobyah, and his terrible "look me."

*S. V. Proudfit.*

WASHINGTON, D. C.

Once there was an old man and woman and a little girl, and they all lived in a house made of hempstalks. Now the old man had a little dog named Turpie; and one night the Hobyahs came and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off his tail." So in the morning the old man cut off little dog Turpie's tail.

The next night the Hobyahs came again, and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off one of his legs." So in the morning the old man cut off one of little dog Turpie's legs.

The next night the Hobyahs came again, and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyahs came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl." But little dog Turpie barked so that

the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyah's came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyahs came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off little dog Turpie's head." So in the morning the old man cut off little dog Turpie's head.

The next night the Hobyahs came and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" And when the Hobyahs found that little dog Turpie's head was off they tore down the hempstalks, ate up the old man and woman, and carried the little girl off in a bag.

And when the Hobyahs came to their home they hung up the bag with the little girl in it, and every Hobyah knocked on top of the bag and said, "Look me! look me!" and then they went to sleep until the next night, for the Hobyahs slept in the daytime.

The little girl cried a great deal, and a man with a big dog came that way and heard her crying. When he asked her how she came there and she had told him, he put the dog in the bag and took the little girl to his home.

The next night the Hobyahs took down the bag and knocked on the top of it and said, "Look me! look me!" and when they opened the bag the big dog jumped out and ate them all up; so there are no Hobyahs now.

PIN LORE. — I was talking yesterday with a half Gypsy girl, — her mother was a Spanish Zincala, — when I picked up a pin remarking: —

See a pin and pick it up,  
All that day you will have luck;  
See a pin and let it lay,  
You'll have bad luck all that day.

And added, —

Needles and pins!  
Needles and pins!  
When a man's married  
His trouble begins.

Also,

It is a sin to steal a pin,  
It is a greater to steal a tater.

Also, that it brings luck to see a pin with its head towards you, and to pick it up by the head.

To which the Romany added, "If you pass a pin you 'll pass a shilling," — remarking that it was a common saying. And it sounds like one, but I never heard it before.

*Charles G. Leland.*

**THE DIALECT OF RAILWAY EMPLOYEES.** At the annual meeting of the American Folk-Lore Society, November 28, 1890, was read a letter of an amusing character, from Mr. Walter Learned, of New London, Conn., in which the writer, in a humorous strain, called attention to the peculiar speech of brakemen and train hands, especially as developed on the New York, New Haven, and Hartford Railroad. Mr. Learned remarks:—

"From the elision of the vowels, I am inclined to think the dialect allied to the Hebrew tongue, an hypothesis which would be strengthened by its deficiency in grammatical technicalities. Certainly its strong rhythmical tendencies would point it out as belonging to some primitive tongue. As we hear it, it has manifestly been corrupted by English, yet it materially differs from that language, and must clearly have sprung from some other root than the Anglo-Saxon. It is quite un-American in its constant use of the rising inflection. In this particular, and in certain other minor points, it resembles the dialect of the newsboy. The dialects are clearly not the same, however. While some variation may be noted in its use, the general points of resemblance are such that it constitutes a common tongue all over the land, though spoken with various degrees of purity and fluency. It is quite impossible to represent it in the characters of the English alphabet. It is particularly rich in nasal sounds which are foreign to our tongue, and also contains sounds which are only to be found in some of the 'click' dialects of Africa. I have alluded to its rhythmic character. As heard from the lips of some of the venders of refreshments it becomes almost a chant, and has a barbaric sound which suggests that it may be the survival of some early worship. One syllable is usually prolonged and dwelt upon. Thus, near New Haven you hear, '*A-aem* n chickn *zand*'itches jelrols n lunchis!' I have marked the rising inflection. This, I may observe, is invariable at the end of every line. Near Hartford the call is varied to '*Oooranges* and kunkahs,' the first syllable very long, the last two very short. It is curious to observe that while ordinarily in this dialect the vowel sounds are slighted, and the general effect is to shorten a word by omitting several of its syllables, yet the contrary is sometimes observed. Thus *Thamesville* becomes *Tha-mes-ville*, with the soft 'th.' There is, I think, connected with this dialect some rude sort of music. The intervals are apparently few; I should say that only the minor third and fifth were used."

The writer remarks that, so far as he has been able to discover, the dialect is employed only by railway employees, and that the manner in which it is acquired are attended with a certain degree of mystery. He observes that it had been his privilege to know intimately a brakeman who was a fluent speaker of this dialect, but that the latter never permitted himself



to use the tongue when off duty. From this the writer concludes that facility in the speech can be acquired only by actual service on one of the railways; and he suggests that the philologist who would take a position as a train-boy, for the purpose of acquiring and elucidating the dialect, would be of essential service to the cause of science.

THE COSTUMES OF AFRICA. — Ethnology has up to the present period been mainly an empiric or at the utmost of an inductive character; for the votaries of ethnologic science were compelled at first to make large collections of implements, dress, weapons, and other objects, before they could think of drawing conclusions upon the ethnic peculiarities of the peoples they were investigating. The conclusions then were drawn from the facts by induction, and also in many instances by a sort of comparative method, which, on account of the great difference in space and time of the nations compared, could but in a few cases be depended upon. The large and well arranged collections now existing in the museums of ethnography allows the modern ethnologist to unite the inductive with the deductive method of his science, that is, he has to combine the empiric facts gained by induction with the *psychologic* moments to be found within every person and people, to discover the *instincts* which have produced in mankind the most appropriate, the best-intentioned, and chastest customs and practices, as well as the queerest, oddest, and apparently nonsensical habits or manners of acting. Ethnology is a science in which we cannot make any experiments as in natural science; this deficiency has to be supplied by something else, and this is the study of the psychology of nations, and of the human individual.

This is the new departure proposed for ethnology by Dr. Heinrich Schurtz, the historiographer of the *throwing-knife* in Central Africa (see Schmeltz's "Archiv"), and developed in the preface to his recent work, "Outline of a Philosophy of Costume, with special regard to the Negro Race," Stuttgart, J. G. Cotta, 1891, 8°, pp. 147 (ten illustrations). The "Outline," he says, is intended to exemplify my deductive method in the domain of ethnology in order to show, by the specialty of *costume*, how the inductive method should be combined with the deductive in obtaining results of permanent value.

To discover the origin of costume and dress is a matter connected with many difficulties, for at the present time there are but few pieces of wardrobe that serve their original purpose. Some were enlarged for motives of modesty or of coquetry, others enlarged or reduced to meet the exigencies of temperature. Nakedness sometimes becomes a token of subjection; complete covering of nobility and high birth. The special features of African dress are very interesting reading. White is the color of mourning with some nations; shells of ostrich-eggs strung up like beads are worn by women of the Herero; black articles are preferred to any others for wearing, especially by the people on the Cameroon and the Kassai.

It is the opinion of the author that modesty is the primary cause of the development of costume, and that a close connection exists between costume and difference in sex. All important changes in sexual life are made

recognizable by a change of costume. The sense of modesty is a necessary consequence of the social evolution of human beings, and costume is the outward sign of this feeling, being the sign accompanying sexual monopoly, or, as we call it, the married state.

To readers who have a desire to acquaint themselves with costumes that seem to us most absurd and even unthinkable, Schurtz's book will be a mine of information ; but its main value lies in the philosophic method that has inspired it.

A. S. Gatschet.

GREEK FOLK-LORE CONCERNING THE MOON. — One of the most fascinating portions of folk-lore study is the consideration of the beliefs and superstitions concerning the earth's satellite, and of the numerous deities presiding over its daily and monthly course. Some of the most *antique* ideas of popular speculation that exist among men are still surviving in this field, and we all know, for instance, how difficult it is to eradicate the inveterate but false conception of the country people that the lunar changes have an influence upon the weather. By some, the fanciful rules contained in old calendars about planting, tilling, or grafting at the new or full moon are still believed in as gospel truth. In W. H. Roscher's series on mythologic subjects of ancient Greece, the fourth volume deals with Greek moon-lore exclusively, its contents being based on profound and repeated perusals of the ancient authorities.<sup>1</sup> In all mythologies there is a natural and obvious relation between sun and moon, and thus the story of the love or disdain of the one to the other is repeated in Greece, also, in manifold shapes and myths. The deities and heroes representing the two celestial bodies are numerous, but they always represent the same God with attributes which may differ to some extent. Thus Selene is called also Mêne, Phœbe, Maira, and Ægle. Roscher gives his reasons why the older deities Artemis and Hecate have to be considered as lunar goddesses as well, and that Hera and Aphrodite appear at times in the same quality, though their real office differs from that of Selene. The Greeks regarded the moon as female only, but among Italic nations he appears sometimes as a male (*Deus Lunus*). The heroines with whom moon-myths are embodied are Europa, Pasiphaë, Antiope, Telephassa, Procris, Kallisto, Atalante, Iphigenia, Kirke, Medea, and what not. The relations existing between sun and moon have been immortalized in the stories of Pan and Selene, Endymion and Selene, Apollon and Artemis, Minos and Pasiphaë, Zeus and Selene. During lunar eclipses, the Greek people was accustomed to shout with noise and to strike metal vases, a performance which forcibly reminds us of the practice of our Indians to shoot guns and whip their dogs in order to scare off by the noise the monster which is eating up the moon. The conception of these goddesses as huntresses was founded on more than one fact, as the author ingeniously points out ; the moon is constantly *in motion* when passing through the immense area of the starry heavens after the game forming

<sup>1</sup> Wilh. Heinr. Roscher: *Ueber Selene und Verwandtes*. Mit einem Anhang von N. G. Politis über die bei den Neugriechen vorhandenen Vorstellungen vom Monde. Illustr. Leipzig, Teubner, 1890. Octavo, pp. 202.

part of the Zodiac. The ancients were in the habit of hunting at night, especially by moonlight; the moon is often seen tarrying near mountain peaks; its rays were compared to the arrows or lancets of the hunter; the celestial dog Sirius was considered as the hunter-dog of Orion or Artemis. The moon, as the most powerful demon of night, had a paramount influence on magic, and hence was regarded as the protector of sorcerers of both sexes, the remedial or sorcerer's herbs being gathered during certain moonlit nights. The moon was supposed to be a protector of health not only, but also a producer of various distempers, as epilepsy, mania, headache, eyesores, etc., which it was also in its power to cure. When the moon increases, the growth of plants and animals is thereby favored and promoted; sowing and planting has therefore to be brought to an end before the moon is full, and wool, hair, and warts have to be cut before the new moon. Dewfall is also produced by the moon.

*A. S. Gatschet.*

## RECORD OF AMERICAN FOLK-LORE.

### NATIVE RACES.

NORTH PACIFIC COAST. — Mr. Adrian Jacobsen has contributed to the "Ausland" (1890, Nos. 14, 15, 18, 22, 50) a series of traditions collected on various points on the North Pacific coast. The first two papers treat of the secret societies of the Indians, of their privileges, and of the traditions referring to their origin. Among the later papers, those referring to the Bella Coola claim the greatest interest, as the author is best acquainted with this group of people. Among others, we find in the collection a version of the magic flight, the ascent to heaven by means of a chain of arrows, the tradition of the origin of the secret societies of the Nootka (in No. 22). Most of the traditions contained in the last number, and ascribed to Rivers Inlet, belong properly to Bella Coola. The Gani-Killoko (Kanigylak) tradition, No. II., which is ascribed to Bella-Bella, belongs properly to the north point of Vancouver Island.

Mr. James Deans continues to give, in his communications to the "American Antiquarian" and to the "Journal of American Folk-Lore," notes of his interesting collection of tales, traditions, and customs of the Haida and their neighbors. The January and March numbers of the "American Antiquarian" contain two stories of shamanistic rites and traditions. The story of the shaman "Belus," as rendered by Mr. Deans, is certainly not free from European influence, although it seems that the moral element appearing in this tale does not point *a priori* to a foreign source. This element is by no means absent in undoubtedly uncontaminated aboriginal lore. In the same journal, Dr. E. Guernsey gives some very brief abstracts of well-known Tlingit tales.

The United States National Museum has published a profusely illustrated work by Ensign Albert P. Niblack, U. S. Navy, on the Coast Indians of Southern Alaska and Northern British Columbia, which is mainly devoted



to a description of the arts and industries of the Indians of Southern Alaska. It contains a few scattered notes on subjects connected with folk-lore, which are mainly confined to the last pages of the book. Among the authorities used, we miss Krause's important work, "*Die Tlinkit-Indianer*," which, on account of the author's thorough use of the literature and his acute observation, must always be considered a standard work. The Sixth Report on the Indians of Northwestern Canada to the British Association for the Advancement of Science contains descriptions of the Songish (Lkūñgen), Nootka, Kwakiutl, and Shushwap. The industries of these tribes are only briefly alluded to, the descriptions referring mainly to the details of social organization, customs, and current beliefs, religion and shamanism and secret societies. The last named are treated in particular detail, and a series of songs sung at the celebration of festivals of the secret societies of the Kwakiutl is given. We find, also, songs of a number of other tribes. The report contains only incidental references to the mythologies of the tribes treated. The latter half of the report is devoted to linguistics.

MODOC. — Mr. Albert S. Gatschet tells us ("*Am. Ur-Quell*," 1891, p. 1) a curious myth of the tornado and the weasel, to which he adds an ingenious interpretation of the same. The tornado is represented as a monster with a big belly, which is eventually torn by the weasel, and proves to be filled with bones, — the stones, dust, and leaves carried away by the storm.

CALIFORNIA. — Mr. James Mooney obtained some interesting notes on the Cosumnes tribes of California from Col. Z. A. Rice ("*American Anthropologist*," 1890, p. 259). Among other remarks we find a brief description of a dance, and the statement that, as a final resort in illness, prayers were offered to the sun, which seemed to be their principal deity. The women had a ceremony somewhat resembling the sun-dance of the Upper Missouri tribes. The petitioner took her position at daybreak, sitting upon the ground, with eyes intently fixed upon the sun, and tears streaming down her cheeks. She continued to send up prayers and lamentations all day, turning her body with the sun until it sank.

KIOWA. — Mr. Albert S. Gatschet has published a creation myth of the Kiowa, which seems to be of great importance in a comparative study of American myths ("*Ausland*," 1890, No. 46). The myth opens with a visit of a girl to heaven, where she married the sun, and later on tried to let herself down to the earth by means of a long rope. The rope proves to be too short, and she is killed by her husband while hanging in the air. She falls, and her son feeds on her body. He is eventually adopted and reared by the spider, and becomes the ancestor of the Kaiowe.

ARRAPAHOE. — F. J. Pajeken has contributed some notes on the religious ideas of the Arrapahoes to the "*Ausland*" (1890, No. 51). The remarks of the author are rather superficial, and do not bring out any points of greater importance except some curious notions; for instance, the idea that the soul of a strangled person cannot leave the body, because it cannot reach

the mouth, through which it must pass. The idea that the soul after death lives exactly under the same conditions which prevailed at the time of the death of the person seems to be very strongly developed.

CANADIAN ALGONQUIN AND MENOMONI. — Mr. A. F. Chamberlain gives a brief account of the Indians of Baptiste Lake, which embraces some notes on the fragments of traditions still remembered by the band. One of the most complete versions of the Nanibohzu (Manabush) cycle of legends has been recorded by Dr. W. J. Hoffman ("Am. Anthropologist," 1890, p. 246 ff.), from which many of the obscure passages of this legend become for the first time clear. The Algonquin myth of this being seems to have varied quite considerably in the eastern and western regions; many anecdotes of foreign origin were evidently ascribed to him, and so the original form of the tradition has become very obscure. Another contribution to the same subject is Rev. Silas T. Rand's record of parts of the Glooscap myth as told by the Micmac ("Am. Antiquarian," 1890, p. 283). The description of his abode in the future world is of special interest. He lives there in company with the earthquake deity, and with the one who is in spring and autumn "rolled over by handspikes." The latter is evidently a deity of the seasons.

ZUÑI. — Dr. J. Walter Fewkes publishes in the "Bulletin of the Essex Institute," p. 90, a short description of the summer ceremonials at Zuñi and Moqui pueblos. The full description is included in "The Journal of American Ethnology and Archæology" (see p. 80). — *F. B.*

#### WEST INDIES.

JAMAICA. — Mrs. Milne-Home makes a very welcome contribution to folk-tales of American negroes in the form of a collection from Jamaica.<sup>1</sup> She observes that, if one desires to be told a fairy tale, he must ask for Anansi stories, which are now chiefly related by nurses to children, although in former days also recited at gatherings of grown persons. Anansi is a spider, who in Jamaica takes the place of the rabbit in the Southern States of the Union, or the tortoise of the Amazonian myths. He is undersized and hairy, and passes for a sort of fairy, whose friendship is often unlucky, and whose gifts turn to leaves or stones. He is ugly to look on, a hider of treasure, and speaks through the nose, — a peculiarity reproduced by the tale-tellers. There are fourteen tales, besides twelve reprinted from Dasent. They exhibit, like all negro lore, a singular admixture of African and European elements, together with a considerable portion of local invention and alteration. Of African origin, for example, is the tale of Anansi and the Tiger. The former is reported to have said that the latter was his riding-horse; when sued for defamation of character, he pretends to be sick, and induces the stupid Tiger to allow him to ride on his back into court. The tale is told, in Uncle Remus, of the Rabbit and the Fox; and, on the Amazon, of the Lizard and the Tortoise. Another story recites how

<sup>1</sup> *Mamma's Black Nurse Stories*. West Indian Folk-Lore. By MARY PAMELA MILNE-HOLME. With six full-page illustrations. William Blackwood & Sons, Edinburgh and London. 1890. Pp. x., 131.

Anansi, who cannot cross water, when pursued by the Tiger, spins a thread for a bridge, and throws across the Goat in the form of a white stone. The form of these tales is confused ; their original character sometimes does not clearly appear. There is a variant which relates that Anansi is himself the pursuer, and is outwitted by the Dog, who tells him that he can be hit with the stone, and so gets him to throw over his companion, the Goat, in that shape. Other tales relate how the Bull and the Snake, being desirous to marry, change themselves into human form, but are recognized in consequence of their unwillingness to take off their hat or gloves, which conceal the remnant of animal form remaining. It would seem that such tales must be locally modified, adapted from European elements, or at least affected by such ; others, again, are of pure European origin. Such is the relation of the manner in which a boy kills a monstrous Bull, and cuts out his tongue ; Anansi pretends that he killed the beast, and wishes to marry the king's daughter, but the production of the tongue exposes the deception. Such appears to have been the original form of the tale, which is scarcely to be traced in the confused version of the negro reciter. Very interesting is the tale of "De Lady and de Little Doggie." This is the famous legend of the ghost mother who returns to her abused babe in order to caress, wash, and dress it. The story is altered, but what is remarkable is, that there is an English nursery song attached to the narrative. The English ballad of The Mother's Return, if it ever existed, has been lost. Can this fragment, collected from a negro nurse in Jamaica, be the survival of an English song of the middle age ? The rhyme, to which a melody is given, runs : —

"Where is my sister, my little doggie?  
Upstairs asleep, my fair lady."

The faithful little dog brings to the mother the babe, who performs the ablution of the child and departs at the break of day. If the song is really ancient, as in other cases, it has sunk to the level of a nursery rhyme. The progress of the negro mind in America, and its absorption of the ideas of the whites, makes a most curious chapter of psychology ; and the collection before us adds something to the means of tracing this evolution.

VÔDU AND VODOO. — Maj. A. B. Ellis contributes to "The Popular Science Monthly" for March an article entitled "Vôdu Worship." The word "Vôdu" Major Ellis finds to belong to the Ewe language, spoken on the slave coast of West Africa, being derived from a verb *Vo*, meaning to inspire fear, and used to denote a god, or anything belonging to a god, *Vodu-no* meaning a priest. On the southeastern corner of the Ewe territory are Whydah and Ardra, territories which, in 1724 and 1727, were ravaged by the king of Dahomi, and a large number of these peoples shipped as slaves across the Atlantic. Among the relics of the races in question still exists a python-worship, the name of the python-god being Dañg-ghi (*Dañg*, snake, and *aghi*, life) ; this deity is a benefactor of mankind, who has his own order of priests, and many "wives," or sacred prostitutes. In the temple at Whydah is kept a large number of snakes ; attached to the worship is an oracle, and the festivals are orgies, the women being supposed inspired by the god.



The sacred color is white, and white ants are considered to be the messengers of the god. A century ago St. Méry described the Vaudoux dance and worship as existing in Hayti chiefly among the "Aradas."

[So far, Major Ellis's article is a contribution to knowledge. Unfortunately, he undertakes to go farther, and to use the accounts of Sir Spencer St. John, former British resident in Hayti, given in his well-known book entitled "Hayti; or, The Black Republic," as an authoritative statement of fact respecting Vaudoux worship and cannibalism in that island. It has been previously pointed out in this Journal that the statements of St. John are a totally uncritical mass of opinions and gossip, representing not any valuable independent investigations, but only the folk-lore of the island. There is wanting proper testimony concerning the existence of cannibalism in Hayti, and up to the present time no satisfactory evidence has been given concerning the activity of any Vaudoux priesthood. If Major Ellis had informed himself, before writing the article, of the special literature of his subject, he would not have fallen into the error of citing exploded fables as veritable facts. Major Ellis offers observations to explain why Vaudoux worship is found only in Hayti and Louisiana: there was an emigration of Haytian slave-masters into the latter State, hence the name and the usages. This explanation involves a begging of the question. It is not proven or probable that there is any difference between the Vaudoux customs of Hayti and the Obi practice of Jamaica; the distinction is probably solely in the name. The customs of Vòdu are hardly responsible for the Voodooism of the United States. The reason why the word occurs only in French colonies, as previously shown in this Journal (i. 20; ii. 41), is in all probability because the term *Vaudou*, denoting sorcerer, was imported from France, as indicated by the identity both of the name and the superstitions. It would appear that there has been a confusion of words and a confluence of superstitions. Surprising as this circumstance appears, it is only an example of the remarkable blending of African and European influences exhibited in Negro-American lore. A peculiar illustration of this is the French word *onguent*, ointment, which in a dialectic form, pronounced *wanga*, is taken by St. John for a genuine African word, and cited as a proof of the paganish and savage character of West Indian negro practice. (See vol. ii. pp. 43, 44.) — *W. W. N.*]

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## LOCAL MEETINGS AND OTHER NOTICES.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *February 20th.* The association met at the house of Mr. A. Prescott Baker, 3 Arlington Street, the president presiding. Mr. Walter G. Chase gave an account of a "Trip to Alaska in 1867," illustrated by lantern slides, giving representations of coast-scenery, mountains, and glaciers. The appearance, domestic employments, and dwellings of the natives were also shown, as well as pipes, domestic utensils, objects of ornament and costume. Pro-

fessor F. W. Putnam made observations on some of the objects shown in the views, and upon carvings and other objects which were exhibited. Mr. Chase also presented a paper containing observations on Alaskan customs.

*March 20th.* The association met at the house of Miss L. Norcross, 9 Commonwealth Avenue, the president in the chair. Mrs. W. Wallace Brown, of Calais, Me., contributed a paper, read by Miss Alger, entitled "Chiefs and Chief-making among the Wabanaki," containing accounts of ceremonies not before described. This was followed by the exhibition of articles of costume, ornaments, wampum belts, games, and drawings on birch-bark, which were explained by Mrs. Brown. Mr. W. H. Ladd showed a necklace made of antelope hoofs, and a head-dress taken from the battlefield at Wounded Knee. Professor Putnam gave a summary of a paper by Miss Alice C. Fletcher on "Omaha Music."

*April 17th.* The association held its annual meeting at the house of Mr. George H. Mackay, 218 Commonwealth Avenue. The officers of the preceding year were unanimously reëlected. Miss Mary W. Lincoln read a paper on "The Gypsy Trail," containing a description of the manners and customs of mediæval gypsies, with a sketch of theories respecting their origin, and an account of the manner of their appearance in Europe. The character of gypsy melodies was exhibited by musical illustration through the kindness of a guest of the association. A conversation followed, in the course of which attention was called to the signs still used by tramps in the United States.

A performance was given, under the auspices of the Association, at the Chinese theatre in Boston, on February 12th. The sale of tickets resulting in a considerable profit to the society, it was resolved that the sum of seventy-five dollars should be placed at the disposal of the editor of the "Journal of American Folk-Lore" for the purpose of promoting the collection of folk-lore, the remainder being reserved for necessities of the local association.

At the December meeting it was voted that a journal, called "The Portfolio," be established, intended to contain such suggestions, observations, and inquiries relative to the subjects in which the association is interested as might be contributed by any of the members, the intention being that this journal be read at the beginning of each meeting. One number of this "Portfolio" has been printed, containing the record of proceedings at the various meetings since the establishment of the local society, and a list of members of the association. In addition, "The Portfolio" contains contributions by members. Persons interested can obtain a copy by writing to Mr. W. W. Newell, Cambridge, Mass.

INTERNATIONAL FOLK-LORE CONGRESS. — The Second International Folk-Lore Congress has been postponed, and will be held in London on October 1, 1891, and following days, under the presidency of Mr. Andrew Lang. The subscription (10s. 6d.), entitling to a card of membership, should be sent to the Hon. Secretary, J. J. Foster, Esq., Offa House, Upper Tooting, London, S. W.

It seems desirable that each Section shall meet on a separate day, at which

papers shall be read devoted to questions connected with that Section. The committee recommend that under each Section the papers and discussions should be taken, as far as possible, in chronological or logical order, dealing in turn with the relations of the subject — Tales, Myths, or Customs, in their present phases — to those of savage, oriental, classical, and mediæval times and conditions.

It is suggested that the papers, so far as practicable, should serve to test a conception now widely held especially among English folk-lorists and anthropologists, — the conception, namely, of the homogeneity of contemporary folk-lore with the earliest manifestations of man as embodied in early records of religion (myth and cult), institutions, and art (including literary art).

Thus on the day devoted to Folk-tales it is hoped that papers and discussions will be forthcoming on the Incidents common to European and Savage Folk-tales — Ancient and Modern Folk-tales of the East, their relations to one another, and to the Folk-tales of Modern Europe — Traces of Modern Folk-tales in the Classics — Incidents common to Folk-tales and Romances — The Recent Origin of Ballads — The Problem of Diffusion.

On the day devoted to Myth and Ritual such subjects may be discussed as: The Present Condition of the Solar Theory as applied to Myths — Modern Folk-lore and the Eddas — Primitive Philosophy in Myth and Ritual — Sacrifice Rituals and their meaning — Survivals of Myths in Modern Legend and Folk-lore — Witchcraft and Hypnotism — Ancestor-Worship and Ghosts — Charms, their Origin and Diffusion.

On the day devoted to Custom and Institution it is suggested that some of the following topics be discussed: Identity of Marriage Customs in Remote Regions — Burial Customs and their Meaning — Harvest Customs among the Celtic and Teutonic Populations of Great Britain — The Testimony of Folk-lore to the European or Asiatic Origin of the Aryans — The Diffusion of Games — The Borrowing Theory applied to Custom.

Everything possible will be done to render the occasion an interesting one to strangers. It is much to be desired that there should be a satisfactory attendance from America. Americans expecting to be able to attend will please communicate with the Secretary of the American Folk-Lore Society, or directly to J. J. Foster, Esq., Hon. Sec., Offa House, Upper Tooting, London, S. W.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

THE HANDBOOK OF FOLK-LORE. By GEORGE LAURENCE GOMME, Director of the Folk-Lore Society. London: Published for the Folk-Lore Society by David Nutt, 270 Strand. 1890. 12mo, pp. viii., 192.

This little book is not an introduction to folk-lore, but a *questionnaire*, or book of instructions to collectors, classified under various headings. Each chapter begins with general remarks, intended to awaken the interest and direct the researches of the investigator. The classification of the subjects of which folk-lore is composed, and the definitions of the study,



belong to Mr. Gomme. Other hands have composed some of the sections, while a chapter on the collection of folk-lore is from the pen of Miss Burne. The order adopted is as follows :—

1. *Superstitious Belief and Practice :*

- (a) Superstitions connected with great natural objects;
- (b) Tree and Plant Superstitions;
- (c) Animal Superstitions;
- (d) Goblinism;
- (e) Witchcraft;
- (f) Leechcraft;
- (g) Magic and Divination;
- (h) Beliefs relating to Future Life;
- (i) Superstitions generally.

2. *Traditional Customs :*

- (a) Festival Customs;
- (b) Ceremonial Customs;
- (c) Games;
- (d) Local Customs.

3. *Traditional Narratives :*

- (a) Nursery Tales, or Märchen; Hero Tales; Drolls, Fables, and Apologues;
- (b) Creation, Deluge, Fire, and Doom Myths;
- (c) Ballads and Songs;
- (d) Place Legends and Traditions.

4. *Folk-Sayings :*

- (a) Jingles, Nursery Rhymes, Riddles, etc.;
- (b) Proverbs;
- (c) Nicknames; Place Rhymes.

The questions are not confined to the needs of the collector in Great Britain, but are intended to apply to all continents, as will be seen by the following example, under the head of "Superstitions concerning Trees and Plants :"—

- 76. Are forests considered to be the abode of deities? or spirits?
- 77. Are there gods of special trees? What are their names and attributes?
- 78. What sacrifices are made to the forest trees? Describe minutely the ceremonies connected therewith.
- 79. Are forests supposed to be haunted? Relate any tradition of spectres being seen in forests.
- 80. Is an invisible axe heard in forests? How is it accounted for?
- 81. Are trees planted on graves?
- 82. Is it unlucky to cut down trees?
- 83. Does it forebode evil if a tree falls or is blown down?
- 84. What ceremonies are performed when trees are felled?
- 85. Describe any custom of placing rags and other small objects upon bushes and trees.
- 86. Describe any May-pole customs and dances.
- 87. Describe any custom of wassailing of fruit-trees.

This question book, it will be seen, occupies a wide field, and is intended to be used in all continents.

The chapter on "Folk-Tales, Hero-Tales, Drolls," instead of questions, contains the classification of folk-tales proposed by Mr. Baring-Gould, being a modification of that originally suggested by J. G. von Hahn. The society, however, has decided that a complete analysis of the stories must be obtained before classification is possible. Mr. Gould's plan is, therefore, given only as a guide to the collector. It might, however, have been added that it is serviceable only for the collector in Europe and parts of Asia; in America and in Africa, applied to native races, it would simply tend to produce confusion.

The first chapter, entitled, "What Folk-Lore is," is devoted to definitions. It is stated "that the definition of the Science of Folk-Lore, as the society will in future study it, may be taken to be as follows: The comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages." It may be doubted, however, whether a large part of folk-lore does not consist of archaic survivals of any kind, except in the sense in which man himself is a survival. It is only necessary to mention English ballads and proverbs, which are, in the main, of modern origin.

The proper definition of the term "folk-lore" is likely to remain matter of controversy. It seems to the writer that the only useful or indeed possible sense of the word is the wide and somewhat vague signification in which it is now commonly employed, namely, as denoting the tradition of any folk, that is, of any given tribe or nation, — tradition handed down from age to age, by word of mouth, and without the intervention of the written page.

*W. W. N.*

BESIDE THE FIRE. A Collection of Irish Gaelic Folk Stories. Edited, translated, and annotated by DOUGLAS HYDE, LL. D. (Anchraobhin Aobhinn, with Additional Notes, by ALFRED NUTT. London: David Nutt, 270, 271 Strand. 1890. 8vo, pp. lviii., 203.

Dr. Hyde has already printed, in the Irish language, a collection entitled "Leabar Sgeulaigheachta; or, Book of Stories." He undertakes to give the exact language of informants, together with their names and localities, — important points neglected by previous collectors. The volume contains fourteen tales, six with Irish text. Dr. Hyde observes that a great similarity exists between the Scotch Gaelic tales of Campbell and Irish folk stories. He has, therefore, endeavored to give only tales having no parallels in the Scotch collection. It is on this account that only a small number of the tales belong to the class of folk narratives which are found in nearly equivalent forms in most other European countries. Dr. Hyde follows the accepted practice in speaking of these latter as Aryan traditions, and supposing that the connection between Scotch and Irish stories may be in part at least explained by historical contact going back to the fifth century. There is, however, reason to suppose that the diffusion of these narratives in Europe belongs, in the main, to a much later

date, namely, to the twelfth and thirteenth centuries. It would be better to give up entirely the meaningless word Aryan as applied to folk traditions, and to leave that term exclusively for philologists.

Several of the tales belong to the survival of fairy mythology or of old superstitions. In this class of stories, also, the resemblance between Irish and English traditions has been very close. For example, a tale which occupies many pages of Dr. Hyde's book is entitled "The Alp-Luachra," this word denoting a species of newt, much dreaded throughout Ireland, in which country the tale is current. The narrative recites how a farmer falls asleep in the field, suffers pains in the side, fails to receive relief from doctors, is told by a beggar-man that he has swallowed the creature named, and is finally cured by a prince, who gives him salt meat to eat, and then makes him lie near a stream of water, when the brood of newts in his belly emerge to drink, and pass into the brook. It was but a few days before the date of this notice, that the writer was warned by a young lady of much intelligence against drinking from a brook, because one was liable to swallow a serpent's egg, in which case the snakes would probably grow within the system, and could only be removed by fasting, and then lying with open mouth in front of a bowl of milk, on which the animals would emerge in order to satisfy their unappeased hunger! This superstition, substantially, is the root of the Irish tale.

Particularly gratifying is the tendency to restore respect for a fine language so cruelly neglected and depreciated as the Irish has been. Great credit is due to the publishers for their interest in the matter, as well as to the ability of Mr. Alfred Nutt, who has added notes and comments. If a suggestion may be allowed, it does not appear to the writer necessary to preserve the separate alphabet. The text can be easily transliterated into ordinary type, a method which will both diminish expense and increase the chance of attention. Men in these days have no time to learn a new alphabet, and Campbell has set the example of using the common form.

One observation of Dr. Hyde is of great value; this is, that the tales preserved in manuscripts are rather the work of minstrels and of individual invention than really traditional forms. This remark will apply, also, to most of the tales contained in the mediæval manuscripts.

*W. W. N.*

**GYPSY SORCERY AND FORTUNE-TELLING.** Illustrated by Numerous Incantations, Specimens of Medical Magic, Anecdotes, and Tales. By CHARLES GODFREY LELAND, president of the Gypsy Society. Copiously Illustrated by the Author. London: T. Fisher Unwin, Paternoster Square. 1891. 4to, pp. xvi., 271.

Before offering the brief notice of this work allowed by our space, let a word be said of the extremely beautiful form of the book, which is ornamented with original illustrations of a fantastic character. The volume is dedicated to the members of the Congrès des Traditions Populaires of 1889, and especially to the French members of that body.

The purpose of the publication, as defined by the writer, is to bring together examples of the customs, usages, and ceremonies current among gyp-



sies as regards fortune-telling, witch-doctoring, love-philtering, and other sorcery. These are treated in a discursive manner, with the aid of anecdote and narrative. The author lays especial stress on the prevalence of magic in the modern world, remarking that books of fate, or directions for fortune-telling, are still to be purchased in all cheap book stalls, and have an immense circulation. Mr. Leland had written, forty years ago, a book of folk-lore, entitled "The Poetry and Mystery of Dreams." This work, as he lately found, had been borrowed by some anonymous writer, and used as the basis of a sixpenny dream-book.

For the reason of the identification of gypsies with magic, Mr. Leland suggests a probable theory, namely, that the character of supernatural knowledge being suggested by the wild and wandering life of the gypsy population, and forced upon them by the superstitious fear of the races among which they lived, the reputation was found to open an easy and profitable means of support, and was, therefore, accepted and encouraged. He supposes, also, that the gypsies have had much to do with the circulation of spells and superstitions. At all events, among them excellent examples of such magic can be found. Many of these are given, from the printed collections of H. v. Wislöcki and F. S. Krauss, as well as from the observations of Mr. Leland himself.

The theory of exorcism is, that diseases, being endowed with personality, must be treated with discretion, flattered, and deceived into effecting their own removal. They are, therefore, not destroyed, but banished by being conjured into water, earth, or animals. Many remedies owe their efficacy to their symbolic character, blood being valued as the source of life; saffron, on account of its identification with the color of light; certain signs, like the phallic and Aphrodisiac, because expressions of vitality; and so on. The ideas thus put into practice are those which naturally occur to an uninstructed mind. As an example may here be cited a curious custom of the Hungarian gypsies. On Easter Monday a wooden box is made, containing certain magical herbs, and sent about by the oldest person of the tribe from tent to tent, after which it is borne to the nearest running stream. If any one is unwise enough to open the box, he endures all the evils included. Mr. Leland gives, in successive chapters, cures for grown people, children, and animals, pregnancy, the recovery of stolen property, love-charms, the supposed habits of witches, gypsy amulets, proverbs relating to gypsies, the method of acquiring magic power, and observations on the general subjects involved. Whenever the folk-lore of the English population of America is fully written, it will be seen that almost all the methods and principles which sound strange when given as gypsy usage, will be found to be duplicated in domestic belief and practice.

W. W. N.

MYTHS AND FOLK-TALES OF THE RUSSIANS, WESTERN SLAVS, AND MAGYARS. By JEREMIAH CURTIN. Boston: Little, Brown & Co. 1890. 8vo, pp. xxv., 545.

Mr. Curtin has placed the student of folk-lore under increased obligations by the publication of this work, which manifests the same careful attention to details and fidelity of interpretation so pleasantly noticeable in his earlier volume on the "Myths and Folk-Lore of Ireland."

On page 303 we find the curious statement that a princess would marry the man who should prove himself able to make shoes and clothes for her "without measure."

It may be straining parallelisms a little, but the temptation cannot be resisted of placing on record that this brings to mind the ancient marriage customs of our own aborigines, which included, in many cases, some such tribute from suitor to maiden. Thus, among the Zuñis, the lover would make a pair of moccasins for the girl of his choice; the Apache would cut out and sew a dress for her.

In the story of "Three Kingdoms," and in "Vasilissa, Golden Tress," the whirlwind is deified; to the apprehension of the Apache and many another redskin, the whirlwind is a "chidin," or ghost, on its travels.

The Indian medicine man would promptly claim as his own property the cap of invisibility described in "The Footless and Blind Champions."

The necessity of personal purification before attempting deeds of magic or prowess, is inculcated in "Kostchi without Death," and would be highly approved of by every aboriginal American whose opinion on the subject might be sought. It is true that the Russian hero was going to mass; but that was only a link in the chain of events, a prelude to the programme.

Throughout the volume there are many examples of Lycanthropy, or the transmutation from the human creature to the animal. The American Indian would accept this statement without a quiver of the eyelids. It is the same power which he believes, and which his old men have practised for generations; it is the same thing which our forefathers held as gospel truth. Ordinances against were-wolves prevailed in France down to the reign of Louis XIV. It is not impossible that this widely disseminated belief had some humanizing effect upon the sacrificial rites of primitive society. The animal whose power to transform itself into a man, and *vice versa*, was duly recognized by priest and layman, must be, in sacrifices of efficacy, equal to that of the human victim it represented, and for whom it was soon substituted.

The American Indian's belief in an underground world is repeated in "Mirko, the King's Son," in the Magyar myths.

There is a very curious ceremony alluded to on page 89, "kissing a cow under the tail." The Abbé Dubois, in his "History of the Peoples of India," London, 1809, tells us that this was a religious ceremony in the East.

To sum up, it may be said that Mr. Curtin's two books will give the general reader a fund of interesting knowledge concerning the myths and superstitions of two great branches of the human family.

*John G. Bourke.*

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## NANIBOZHU AMONGST THE OTCHIPWE, MISSISSAGAS, AND OTHER ALGONKIAN TRIBES.<sup>1</sup>

WIDE-SPREAD amongst western Algonkian peoples are the stories of the deeds and exploits of a hero-god, who figures in their creation and deluge-legends, who taught them many of the arts and inventions, and who sometimes deceived, as well as helped them. Among the Otchipwē he is known as Nánībōzhū or Nánabozhu;<sup>2</sup> the Nipisings of Oka know him as Wisakedjak, also as Nenabojo;<sup>3</sup> with the Mississagas he is Nánībōzhū or Wánībōzhū;<sup>4</sup> among the Crees he is styled Wisakketchak, and the Santeux Otchipwē call him Nenāboj, or Nanabush;<sup>5</sup> the Ottawas and Chippewas of Michigan know him as Ne-naw-bo-zhov,<sup>6</sup> the Menominees as Manabozho or Manabūsh.<sup>7</sup>

He has close analogies with the Napiû of the Blackfeet of the far western Algonkian region and with the Gluskap of the Micmacs on the shores of the Atlantic Ocean.

The meanings of the various names by which he is known are uncertain. Dr. D. G. Brinton in his interesting and thoughtful essay, "The Hero-God of the Algonkins as a Cheat and a Liar,"<sup>8</sup> has ventured the opinion that Nanibozhu and Wisakketchak, as well as the Micmac Gluskap, contain within them an indication of the deceitful character of the personage to whom they are applied. Mr. Blackbird states that "the meaning of this word [Ne-naw-bo-zhoo] in the

<sup>1</sup> A paper read at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

<sup>2</sup> See authorities cited below.

<sup>3</sup> Cuoq, *Lexique de la langue Algonquine* (1886), p. 268, pp. 442, 443.

<sup>4</sup> *Journal of American Folk-Lore*, iii. 150.

<sup>5</sup> Lacombe, *Dict. de la langue des Cris* (1874), p. 653.

<sup>6</sup> A. G. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (Ypsilanti, 1887), p. 72.

<sup>7</sup> Dr. W. J. Hoffman in *American Anthropologist*, vol. iii. (1890), p. 247.

<sup>8</sup> *Essays of an Americanist* (1890), pp. 130-134.



Algonquin language is 'a clown.'"<sup>1</sup> Father Cuoq, while recognizing in both these words "la physionomie parfaitement algonquine," considers them as compound words, the etymology of which he confesses himself unable to discover. He notes the fact that among the Christianized Indians, Wisakedjak and Nenabojo are "à peu près synonyme de *singe*, dans le sens figuré de ce mot. On dira de quelqu'un qui imite ce qu'il voit faire ! c'est un *wisakedjak*."<sup>2</sup> Captain Back says : "Notwithstanding the power that Woesack-oot-chacht here displayed, his person is held in very little reverence by the Indians, and in return he seizes every opportunity of tormenting them."<sup>3</sup> Lacombe says that to Wisakketchak the Northern tribes "attribuent une puissance surnaturelle, avec un grand nombre de ruses, de tours, et de folies."<sup>4</sup> The idea of "clown," "deceiver," "tormentor," may be contained in these words, but nothing is certain regarding the derivation. It is matter of regret that the Nanibozhu tales have not all come down to us or been recorded in the language of the Indian narrator himself. Had we the *ipsissima verba* in the various Algonkian dialects, it is reasonable to suppose that much that is archaic and ancient in speech would be forthcoming. We cannot be certain that folk-etymology has not been at work ; perhaps the primitive significations of the names Nanibozhu and Wesakedjak have been lost in the form which they may have assumed since the conception of their character as deceitful and clownish has arisen.

The achievements of the hero-god Nanibozhu were many ; I shall enumerate here the principal ones known to the Otchipwē and Mississagas :<sup>5</sup> —

How he saved himself on a raft when the whole world was covered by the waters of the deluge ; how he got the muskrat to dive and bring up a little mud in his claw, which, when placed on the raft, increased in size and formed a new earth. How he hunted the Great Beaver around Lake Superior and broke open the great beaver-dam at the foot of that lake. How he transformed himself into a swan, but, disregarding an injunction, fell down while flying with real swans. How he deceived the water-fowls in his dancing wigwam, but was exposed by the "diver."

Many of his exploits are located in the neighborhood of Lake Superior, the Otchipwē Kitchīgāming or "Big Water of the Otchipwē." A depression in a rock on the southeast shore of Michipicotea Bay

<sup>1</sup> *Op. cit.* p. 73.

<sup>2</sup> *Op. cit.* p. 443.

<sup>3</sup> *Voyages and Travels of Capts. Beechey and Back, R. N.*, London, 1836, p. 562.

<sup>4</sup> *Op. cit.* p. 653. *Wisakketjakow* ("c'est un fourbe, un trompeur"), which Lacombe gives, seems a recent derivative from *Wisakketjāk*.

<sup>5</sup> From information furnished the writer by the Rev. Allan Salt, a Mississaga. See the Menomoni article by Dr. Hoffman.

marks where he rested after jumping across that body of water. On the north shore of the Lake, eastward from Thunder-bay Point, is Nanibozhu's grave. It is a mountain some three miles long, and, when seen from the water at a distance has the appearance of a man lying upon his back. When the Indian passes this spot he makes a sacrifice to the god by dropping a little tobacco into the water. To a mountain overhanging the waters of Lake Superior, and to a point of land close by, Nanibozhu's name has been given. Near the latter is a large impression resembling that left when a man sits down in the snow. In the long ago, the Indians say, Nanibozhu sat upon that stone and smoked his pipe before he left for his kingdom in the west. Whenever the Indians pass by that way they drop some tobacco upon the stone "so that Nanibozhu may smoke in his kingdom in the west."<sup>1</sup>

The Ottawas and Chippewas of Michigan have other legends of the hero-god. They tell how he spoiled maple sap by diluting it so that the Indians might have to labor hard in order to make sugar from it,<sup>2</sup> a legend also related of Manabush by the Menominees.<sup>3</sup> How, by driving his staff into the heart of every tree, he made them cease to furnish fat and oil as they had formerly done.<sup>4</sup> The great rocks of flint on the east shore of Grand Traverse Bay, near Antrim City, Michigan, are the corpse of the stone-monster (his brother) whom Ne-naw-bo-zhoo there slew.<sup>5</sup> On a smooth rock on the shores of the Ottawa River there are the prints of human footsteps, and, near by, a round hole "about the shape and size of a kettle." These the Ottawas and Chippewas believe to be the track of Ne-naw-bo-zhoo and the kettle which he dropped while pursuing his brother. Into these holes bits of tobacco are dropped as luck offerings for a successful journey, etc.<sup>6</sup>

It is around the roaring camp-fire, when winter's winds howl, and the snow flies thick and fast, that the Indians love to tell these tales their fathers told them; for did they relate them in summer, frogs and other disagreeable things would enter into the camp. While they are being told some of the listeners laugh, whereupon the narrator stops in his story to say, "Nanibozhu is also smiling and pleased because his great exploits are admired."<sup>7</sup> No doubt each narrator tells the story in his own way, omits some points that seem to him of little value or interest, and by and by inserts into the

<sup>1</sup> *Journal of Rev. Peter Jacobs* [a Mississauga], Boston (1853), p. 16.

<sup>2</sup> Blackbird, *op. cit.* p. 72.

<sup>3</sup> *Amer. Anthropologist*, vol. iv. p. 41.

<sup>4</sup> Blackbird, *op. cit.* p. 72.

<sup>5</sup> *Ibid.* p. 74. Compare Emerson, *Indian Myths*, p. 343.

<sup>6</sup> *Ibid.* p. 74.

<sup>7</sup> Information from Rev. Allan Salt in January, 1889.

legend incidents which do not occur in its archaic form. Then he may deem it necessary to give a local coloring to the tale, and may be willing even to point out the exact spots where the events narrated took place. It is only by possessing accurate accounts of these myths from different sources and in different dialects, that we shall be able to determine with reasonable accuracy what the oldest form of each particular legend actually was. Unfortunately most of them have been recorded in English or French only, and not in the native tongue of the Indian narrators. The writer has endeavored to obtain a complete text of the Nanibozhu legend in Otchipwē and Mississauga, but so far has not been successful; he did, however, get the text of a considerable portion of it: "How Nanibozhu deceived the water-fowls"<sup>1</sup> and his adventures after that. The story, however, stops just before the Deluge episode occurs; the writer hopes to publish it in Indian and English before very long.

The great Algonkian deluge-story appears to have its analogues in the legends of the Athapascans, the Siouans, the Iroquois, the Cherokees, besides various tribes of British Columbia and California.<sup>2</sup> The object of this paper is chiefly to discuss this myth as we find it recorded of the various tribes of Algonkian stock. Certain scholars have held that the Cree is the most archaic of all Algonkian dialects, and it has been maintained that the primitive home of the whole stock was "north of the St. Lawrence and east of Lake Ontario." It is well to keep these theories in mind while we are considering the different versions of the same great legend.

Over the signature "Pe-ah-be-wash," a *nom de plume* of Prof. Ellis of the University of Toronto, there appeared in the "Varsity,"<sup>3</sup> in 1888, "The Story of Nana-bo-zhoo and his brother," as related by an Otchipwē named Ozhawashkogezhik. This very important and detailed legend may be résuméed as follows: Long ago there lived an old man named Nana-bo-zhoo in a big wigwam with his brother, who was a great hunter, and those animals he did not shoot with his bow he ran down and killed with his club. The animals, in great fear, held a council to consider the means of preventing N.'s brother from killing them all. The white deer, who was able to outrun all the rest, was chosen to decoy him out on the ice of a lake, so that when the "sea-lion" made a loud noise the ice would break and the hunter

<sup>1</sup> This myth corresponds remarkably with the legend of "Ictinike and the Turkeys," a Siouan myth recorded by Rev. J. Owen Dorsey (*Amer. Antiquarian*, November, 1886). It is evidently the same as the story "How Lox deceived the Ducks" (*Algonq. Leg. of New Engl.* pp. 186, 187). C. P. Emerson, *Indian Myths*, p. 344.

<sup>2</sup> See Dr. F. Boas, in *Journal of American Folk-Lore*, iv. (1891), 15.

<sup>3</sup> *The Varsity*, Toronto, vol. ix. No. 7, December 22, 1888, pp. 55-57. With this compare the myth recorded in Emerson, *Indian Myths*, pp. 246, 247.



be drowned. One day N. being out for a walk saw the white deer, came back and asked his brother to get the animal for him and to be sure to run him down and club him, so as not to spoil his skin, for N. was a skillful dresser of furs and skins. So the brother set out and ran after the deer all day without reaching him. About sunset they came to a lake and the deer ran out upon the ice. When they got near the middle of the lake the hunter seemed to be gaining upon the deer, who appeared to be somewhat tired; he was just raising his arm to strike him down, when there was a loud noise, the ice cracked and the hunter sank to the bottom, while the animal escaped.

N., finding that his brother did not return, was somewhat anxious when nightfall came on, but supposed his brother had wandered a long way and would be back next day. Three days passed and the hunter did not return. Then N. took his brother's bow and arrows and followed his tracks to the lake, but when he got there a snow-storm covered them up. In the spring the ice melted and N. could not find the tracks. One day, however, he saw the kingfisher seated on a tree looking into the water. By telling the bird that he would paint its feathers and give it pretty colors, N. induced it to say that it was watching the "sea-lions" playing with N.'s brother. N. again bribes the bird, by promising to give it a tuft of feathers on its head, to tell him how to get his brother away from the "sea-lions."

So N. walked along the lake shore until he came to a nice sandy beach. The day was calm and as he looked at the water he saw it begin to boil. N. changed himself into an old tree-stump and waited to see how things would turn out. Very soon the "sea-lions" came out and began to sport about on the beach. By and by one of them noticed the stump and said it must be N., for it had not been there before. The "sea-lions" discussed the matter for some time; at last the one who had first seen the stump suggested that they should try to pull it up, which they could not do if it were a real stump. So they tugged away, and N. had to exert all his power and magic to prevent his being pulled up. The "sea-lions" then gave up the attempt, and, lying down in the sun, were soon fast asleep. N. then changed himself into a man and shot the biggest "white sea-lion," who made a great noise, whereupon they disappeared beneath the waters of the lake.

N. then walked along the lake shore and soon met a big toad with a club in his hand and a bag thrown over his shoulder. The toad was singing, and, when N. spoke to him, said that he was going to cure the white "sea-lion" that had been wounded by N. Then N. killed the toad, took up the club and bag, and changing himself into a toad, went along singing. Going into the lake he dived down and walked along the bottom until he came to a door through which he

saw the "sea-lions" sporting about. He went in singing, and when asked what he wanted, said that he had come to cure their chief who had been wounded by N.

As the door opened he saw his brother hanging across the doorway. When all the "sea-lions" came into the room, N. told them that he could do nothing unless he were left alone. When they had gone he killed the "sea-lion" and, taking down his brother, made for the shore with him. The "sea-lions" chased him, and when they got to the edge of the lake they made the waters rise and follow N. and his brother, who kept running farther inland, pursued by the "sea-lions" and the waters, and accompanied by all the birds and beasts.

At length they reached the summit of the highest mountain, closely followed by the waters. N. then built a raft and got on it with his brother and all the animals, and when the waters covered the mountain the raft floated away. After some time N. called to him the best divers to see which of them could find bottom. After the beaver, the otter, and the loon had gone down, and after a long time risen up to the surface dead (Nanabozhoo breathed life into them again), the muskrat tried, and after a very long time came up dead. But N., upon examining him, found that his fore-paws were clasped together, and in them he discovered a little bit of mud. Then N. made him alive again, petted and praised him, but would not let him go down again as he desired to do. Taking the little bit of mud, N. rolled it between his hands until it was very fine and then threw it in the air, when it spread out over the water and covered it. Then with his fingers he drew upon it the lakes, rivers, islands, mountains, hills, etc., and the world was made.

This version of the Nanibozhu Deluge-legend comes from the Otchipwēs of Ontario, and by reason of its wealth of detail I have chosen it as a standard wherewith to compare the other versions. It will be observed that here the occupation of Nanibozhu (a dresser of furs) and his brother (a hunter), the indirect and direct causes of the flood, the means of escape, the names of the animals who dived in search of earth, the method of forming the new land, and the way in which its physical features were produced, are all plainly indicated.

The Rev. E. F. Wilson<sup>1</sup> has recorded the tradition of the Flood as related by Chief Buhkwujenene, an Otchipwē of Sault Ste. Marie, on the north shore of Lake Huron. The outline is as follows:—

1. Nanabozhoo's son (beloved by his father) is forbidden to go near the water.

<sup>1</sup> *Missionary Work among the Ojebway Indians* (London, 1886), pp. 107, 108. The same legend appears in the *Algoma Missionary News and Shingwak Journal* for 1879.

2. Disobeys him, goes out in a canoe and is heard of no more.
  3. N. vows vengeance on the "gods of the water," who have destroyed his son, and sets out to seek them.
  4. The loon offers to show N. where the two water-gods are sleeping on the shore.
  5. N. follows the loon until he finds them, and kills them with his tomahawk and war-club.
  6. When the gods are dead, the waters of the lake rise up to avenge them, and follow N. to the dry land, so that he has to run for his life.
  7. N. flees to the highest mountain and climbs to the top of the highest pine-tree on it. The waters continue to rise.
  8. N. breaks off some of the highest branches and builds a raft on which he gets, together with some of the animals, who are struggling in the waters.
  9. N. thinks of making a new world; it is necessary to have a little piece of the old.
  10. Selects the beaver from all the animals, to dive after some earth. The beaver tries and comes up dead.
  11. The otter is sent next, and meets the same fate.
  12. Then the muskrat tries and comes up dead, but in the clenched paws is a little earth.
  13. N. takes the earth carefully, rubs it in his fingers until it is dry, places it in the palm of his hand and blows gently over the surface of the water.
  14. On the new world thus formed N. and the animals disembark.
  15. N. sends out a wolf to see how big the world was. He remains away a month. He is sent out again and is absent a year.
  16. N. then sends out a very young wolf who dies of old age before he can get back. [Compare Emerson, "Indian Myths," p. 121; and Ottawa Legend.]
  17. N. says the world is big enough and can now stop growing.
- The differences between this and the previous legend are very curious. Here Nanibozhu seeks to avenge his son, whose misfortune is caused by disobedience; there are but two "gods of the water;" the loon acts as guide to N.; the details of the finding are omitted; the two monsters are killed; the incident of the tallest pine-tree is introduced; the means whereby the raft is constructed are indicated; some only of the animals are saved; N. blows the dry earth out over the waters; the incident of the wolf sent out to find the size of the earth is mentioned, while the origin of the physical features is not referred to.

From the "tribe of Ojibbewa Indians dwelling on the North Shore



and at French Bay," the Rev. J. J. Hindley, M. A.,<sup>1</sup> has published in verse two legends of "Nanabush." The first tells how Nanabush was seized with a desire to leave the spirit-land. With his brother Chee-by-yah-booz he enters the womb of a fair and noble maiden, the only daughter of an aged man. The relatives of the maiden, upon discovering her condition, drive her from home, and she dies after giving birth to the twins. N., the greater of the two, soon becomes a wise man, able to talk with the birds and beasts, and even with the earth. He loves his brother dearly and warns him especially to beware of the ice-covered lake, where dwells their common foe, the "white-lion" (*wah-bi-mee-zhee-be-zhee*). One day, however, C. rashly ventures upon the lake, and is seized, dragged, and killed by the "white-lion." Finding that his brother does not return, N. goes into the forest and questions the beasts and birds, but to no purpose. Then sitting down in his wigwam he laments aloud, and all nature sympathizes with him: spirits, men, and animals implore the Great Spirit to save them from the earthquakes and cataclysms caused by the grief of N., to whose sorrow earth reacts. The Great Spirit then bids C. go to his brother, who receives him with a glad song, but after giving him a coal of fire and a hunting-knife, bids him seek the Better Land in the land of sunset, to wait there until he himself shall come.<sup>2</sup> C. goes, and N. soon afterwards is seized with contrition and begs the Great Spirit to restore his brother again to him. This request is refused and N. gives way again to grief, and nature responds as before, so that men, beasts, and birds are forced to invoke the Great Spirit a second time. The Great Spirit declines to restore C., but sends the bear (*muk-qwah*) to invite N. to come to heaven (*ish-pe-ming*), but the latter, absorbed in his grief, takes no notice of the messenger. Other animals are sent, but to no purpose. At last the white otter (*wa-bi nee-gik*) pleads long and earnestly, and finally N. rises and follows in the otter's tracks. N. reaches the happy hunting-grounds and is cordially welcomed by the Great Spirit, and becomes a changed being. After dwelling there for some time, he returns to the earth, where he instructs the Red Men in the arts of war and peace, in religious rites, and in "medicine," bringing down with him the "medicine-bag" (*pun-je-goos-im*) and the great knowledge imparted to him by the Great Spirit, so that the Otchipwē might after death attain the Spirit Land. Busied with these things he lives on, but ever and anon he thinks of C., his lost brother. Tak-

<sup>1</sup> *Indian Legends*. Nanabush, the Ojibbeway Saviour. Moosh-kuh-ung or the Flood. Barrie [Ontario], 1885, pp. 22. Compare Emerson, *Indian Myths* (1884), pp. 246, 247.

<sup>2</sup> It would appear that from this time onward death made his presence felt among the Ojibbewa.

ing compassion upon him, the Great Spirit sends him the eagle (*me-ge-ze*) "to bear him to and fro upon the earth."

The legend entitled "The Deluge" (*Moosh-ku-ung*), may be given in brief as follows : —

1. One day Nanabush, walking along the shore of the enchanted lake, sees something tossing about on the waves.

2. He asks the kingfisher (*kish-ke-mah-ze*) to tell him what it is, but the hungry bird declines to stop to talk. N. then promises to paint its breast in brilliant colors and to give it a tuft of feathers on its head, whereupon the bird tells him that it is a part of his brother the hunter, who has been killed by the "white-lion," and also informs him that the "lions" are accustomed to disport themselves in the sun on a certain beach.

3. After redeeming his promise to the bird, N. sets out, after arranging his bow and arrows and selecting the best shaft. Arriving at the place indicated, he changes himself into a branchless tree upon the shore.

4. Two loons pass screaming by, with signs of fear.

5. The waters begin to boil and beat, and beasts and serpents come forth, among them the "white lion" and his cousin the "yellow lion" (*oo-ga-wush-kwa mee-ghe-be-zhee*). They all see the stump, and, suspicious of evil, cry out, "It must be N., our foe."

6. The great serpent hastens to the tree, coils himself round it and tries to crush it, but in vain, for N. has the aid of the Great Spirit.

7. The great bear (*ke-che-mah-quah*), still suspicious, hugs the tree fiercely, and tests it with tooth and claw, but gives it up after some time, declaring that it is a real tree, in which opinion the rest concur.

8. After they have disported themselves until tired they all lie down to sleep, leaving the chipmunk (*kwin-gwis*) to act as sentry.

9. N. assumes his natural form and creeps up towards his foe, but is seen by the watchful chipmunk, who chatters loudly. N., however, bribes him to help him in deceiving his foes. So, when the otter, awakened by the chattering, asked the chipmunk what was the matter, the latter tells him that he was only chiding the bluejay (*teen-dees*), who had been stealing from his supper of nuts, whereupon the otter goes to sleep again.

10. Then N. approaches the "white lion" and shoots him, but not mortally. Severely wounded, and with a terrible roar, the monster, followed by the rest, plunges beneath the lake.

11. N. returns home rejoicing. Some days afterwards, when walking in the forest, he meets an old woman (*min-de-moya*) with a load of fine basswood bark. He interrogates her ; she suspects him, but he manages to calm her suspicions, and learns that in the village

(*odana*) beneath the enchanted lake, the wounded "lion" still lives, and that she with another old woman wait upon him and sing around his couch a sacred song of lamentation. The basswood bark, she tells him, is to make a "telegraph" along the shores of the lake, so that the feet of any one coming would strike against the bark and give warning of his approach.

12. Having learned all he could, N. empties her skin of bones and flesh, and, diminishing his form, gets into it. Guided by the frog (*o-muh-kuh-kee*) he hastens to the wigwam of the "white lion."

13. The other old woman, suspecting something, asks many questions; to none of these does N. reply, but kills her, and enters the wigwam.

14. N., seeing the arrow still sticking in the side of his foe, seizes it with his teeth and drives it home to his heart.

15. He then proceeds to cook some of the flesh, when the alarm is sounded, and N. seeks refuge in flight, and, though closely pursued by the infuriated monsters, reaches the shore in safety.

16. Looking back he sees that the waters of the enchanted lake are rising and following him. He reaches the top of the highest mountain, but the flood still rises and bathes his feet and legs. N. then climbs the tall pine-tree, and still the waters rise. He invokes the pine-tree to stretch itself up higher, and promises that it shall be the tallest and stateliest of all trees. Three times does he invoke it and three times does it increase its height, then it stops, it can do no more. The flood keeps rising until it has reached the chin of N., on the top of the pine-tree. Then it ceases to rise.

17. Looking around him, he sees men and animals struggling in the flood, and calls the otter (*ne-gik*), the beaver (*ah-mik*), and the muskrat (*wahg-hushk*) to counsel with him. He tells them that they must try to dive to the bottom and bring up a little earth, so that the world may be rebuilt.

18. The "ambitious" otter tries first, but comes up dead. Then the beaver tries with like result. N. restores them both to life.

19. The muskrat dives, but rises up dead like the others. N., however, searches his paws, and finds a little clay. He brings the muskrat to life again and styles him "prince of divers."

20. N. rubs the clay between the palms of his hands until it is dry, and then throws it forth over the waters. It assumes the form of an island, on which N. and the animals and men are to land.

21. He soon sees that the island is too small, and sends out the bear to tramp down the soil so that it may expand and become wide. But the bear, though industrious, makes too many swamps and morasses, and N. recalls him, saying that bears may like swamps, but men and other animals want higher land.



22. Next the deer (*wah-wah-shkash*) is sent forth, and, bounding along, he soon creates hills and valleys, mountains and deep ravines. N. is not very well pleased with the steep declivities, and stops his labor.

23. He then bids the butterfly (*ma-man-gwa*) try. Taking on its wings grains of dry dust the insect flies swiftly over the waters and scatters them all around the island, so that meadows and prairies decked with flowers and bordered by trees are formed. N. is so pleased that he assigns to the butterfly the task of completing the work.

24. In order to find out the size of the island, N. sends out the pigeon (*o-mee-mee*), who fails to return.

25. Then the raven (*kah-gahze*) is dispatched. After days and weeks have elapsed, he perches upon the top of a pine-tree, just above the head of N., who reproaches him for his delay. The tired and emaciated bird explains that the earth is boundless, and N., in his joy, promises that the raven shall never lack for food. And the new earth is complete.

If we compare the versions of Mr. Hindley with those given above, we shall notice some very marked differences. We learn the origin of the principal characters: they descend from heaven and are born twin sons of a virgin mother; N. is the greater of the two, and becomes a very wise man; his brother disobeys and is lost; all nature is moved by his grief; the Great Spirit is introduced and frequently invoked; the brother is restored, but sent back to the other world by N., who afterwards repents; then N. goes to heaven on the invitation of the Great Spirit, where he is instructed in many things, which, returning to earth, he imparts a knowledge of to the Red Men. Then the "Deluge-legend" seems to be somewhat independent of this, for in the former the brother is restored by the intervention of the Great Spirit, while in the latter the brother disappears from the story very early and is not spoken of again. The course of vengeance of N. is pretty much the same as in the legend recorded by Professor Ellis, but there are some very curious variants. N. sees something tossing on the waves (in the other case he sees the kingfisher looking into the water); his brother is killed by the "white lion;" the great serpent and the bear are specified as the animals who tried to pull up the stump; the incidents of the chipmunk as sentry, and the otter who is awakened by his chattering, are peculiar; it is an old woman, instead of a toad, that N. meets in his walk, and in lieu of changing himself into her form, he gets into her skin; the introduction of the basswood bark serves instead of the bag (in the other legend); here, curiously enough, the frog acts as guide; the manner in which N. killed the "white lion" is specified;

the cooking of the flesh does not occur in the other legends; the incident of the pine-tree stretching itself seems peculiar to this version; we are informed exactly how high the waters rose (up to N.'s chin); the raft is not mentioned, but it would appear that, by some means or other, certain men as well as animals survived; the new earth appears as an island, and the way the size is increased and the physical features formed does not appear in the other versions, nor do the incidents of the dispatch of the pigeon and the raven. Altogether this version of Mr. Hindley seems to vary very considerably from that of Dr. Ellis, even in what are perhaps essential points.

The next legend we shall examine is the "Legend of the Ottawa and Chippewa Indians of Michigan respecting the Great Flood of the World," as given by Mr. A. J. Blackbird,<sup>1</sup> an Ottawa. In outline the story is thus:—

1. Ne-naw-bo-zhoo is the first-born of the two sons of a maiden (who lives with her grandmother); she had premonitions of the characters of her sons, and is assured in a vision that they will redeem the world. N. was born just like any other child; the birth of his brother caused the mother's death. N. was reared by the grandmother, but the second child ran off into the wilderness and was never heard of again.

2. When N. became a man he was "a great prophet for his nephews" (as mankind are called), and an expert hunter. He learned from the grandmother that his brother was a monster with a body of flint and had caused his mother's death; in a rage he resolved to seek the monster and slay him, and set out with his huge war-club, and accompanied by a great black wolf (his hunting-dog). His club was so strong that by the mere motions of it the tallest trees were broken into pieces.

3. After many days hunting, N. got a glimpse of the monster, but had to chase him all over the world; from time to time he would get near enough to strike him with his club, but would only succeed in breaking off pieces of his flinty body. (This accounts for the heaps of flints found lying upon the earth in various places.)

4. Finally, on the east shore of Grand Traverse Bay, Michigan, near the place now called Antrim City,<sup>2</sup> he killed him, and the flint rocks thereabouts are the carcass of the monster.

5. After this N. travelled all over the continent, sometimes in human, sometimes in animal shape.

After this somewhat independent introduction, the story proceeds:—

1. The "god of the deep" was jealous of N.'s wolf; so he killed

<sup>1</sup> *Op. cit.* pp. 72-78.

<sup>2</sup> See *Journal of American Folk-Lore*, iv. p. 11.

it, and made a great feast, to which sea-serpents, water-tigers, and every kind of monster of the deep were invited.

2. When N. heard of it he was very angry and set out to the shore (he knew the spot very well) where the monster and his friends were wont to disport themselves.

3. After stringing his bow and trimming his arrows, N. changed himself into a black stump near by. The other monsters wanted to go out and sport and asked the god to go with them, but he was suspicious and told them to examine the shore well first. They came back, reporting that they found nothing but an old black stump, which, however, they had not noticed before. He told them to go back and examine the stump carefully.

4. So one of the water-tigers climbed on the stump and tried it with his claws, but noticed nothing peculiar; then the sea-serpent coiled himself around it "so tight that N. nearly screamed with pain." Then the "sea-god" came forth, and soon all the monsters were dozing on the beach.

5. N. then "unmasked himself" and shot the "god of the deep" right through the heart.

6. N. then fled, pursued by the other monsters and by the waters, which rose mountains high. He ran all over the earth, and when he could no longer find any dry land, he "commanded a great canoe to be formed," into which he got with the animals who were fleeing with him, and was saved.

7. N., after the canoe floated off, wanted to find out how deep the water was. He ordered the beaver to dive down to the bottom, but he died before reaching it. N. then took him back into the canoe and made him alive again by blowing into his nostrils.

8. After a while he ordered the muskrat, but that animal, having seen the beaver come up lifeless, did not want to go. So N. flattered him and asked him to do it. The muskrat went down to the bottom, but died before reaching the surface again. As N. was taking him into the canoe in order to make him alive again he noticed a little bit of earth clasped in the animal's paws.

9. This he took, made into a small parcel and tied it to the neck of the raven.

10. Then N. told the raven to fly to and fro over the face of the waters, and soon they began to subside and the earth resumed its natural shape, "just as it was before."

In this legend we have two semi-independent branches, "N. and his brother," and the "Deluge." It differs from the other stories in that we get a glimpse of the contest between the good and the bad brother so frequent in certain other non-Algonkian peoples; this portion of the story has also a local coloring. The indirect cause of



the deluge is stated to be the killing of N.'s wolf by the "god of the deep;" it is the water-tiger and the sea-serpent who examine the stump; N. appears to kill the chief monster outright. It is worthy of remark that a canoe (not a raft) is "commanded to be formed;" only the beaver and the muskrat dive; the episode of the raven is quite peculiar.

Schoolcraft<sup>1</sup> has recorded a myth, which, in some particulars, is even more curious, for in it we can find explanations of some of the characters we have just passed in review. Briefly the story is as follows:—

1. Long ago a great manito visited the earth and made a maiden his wife.

2. Four sons were born at a birth, causing the death of the mother.

3. The first was Manabozho, the "friend of the human race;" the second was Chibiabos, who presides over the dead in the Land of Souls; the third was Wabassa, who, fleeing immediately to the north, was transformed into a rabbit, and became a great manito; the fourth was Chokanipok, the "flint man."

4. The death of the mother was attributed to Chokanipok, and a long and terrible war ensued between him and Manabozho. In one of the battles M. cut large pieces from the body of C., and these stones are the flints scattered over the earth which supply fire to men. Finally C. was killed by M., who tore out his bowels and changed them into trailing vines.

5. After this, M. travelled over the earth, dispensing various arts and inventions. He introduced among men lances and arrow-points, and implements of bone and stone; he also taught them how to make axes and snares and traps; he also killed the ancient monsters whose bones are now found under the earth, and cleared the streams of many of the obstructions placed there by the Evil Spirit.

6. He also placed four good spirits at the four cardinal points,<sup>2</sup> whither the calumet is turned before smoking in the sacred feasts. The spirit of the north gives snow and ice, so that men may pursue

<sup>1</sup> "Of Nanibozho and the Introduction of Medical Magic." *Archives of Aborig. Knowledge*, vol. i. (Philadelphia, 1860), pp. 317-319. Compare Emerson, *Indian Myths*, pp. 337-338.

<sup>2</sup> Rev. Allan Salt informs the writer that the Ojibways of the Rainy River region know these gods by the following names: God of the East, *Wau-bau-no*; God of the South, *Shau-wun-da-se*; God of the West, *Kau-beau-no-kay*; God of the North, *Kau-poon-kay*; and in honoring them by turning towards them the stem of the calumet, before commencing the business of a council-meeting, the order was first towards the sun, and then, in succession, towards the east, south, west, and north. Schoolcraft gives similar names for these gods, and they are said to be the sons of *Kabeyan*.

game; the spirit of the south gives melons, maize, and tobacco; the spirit of the west gives rain; and the spirit of the east gives light; the voice of the spirits is thunder.

7. Manabozho now lives on an immense piece of ice in the Northern Ocean. If he were driven off it to the earth, the latter would take fire from his footprints, for M. directs the sun in his daily walks about the earth.

In this legend the maiden has four sons, not two, as in the Ottawa legend, nor two (twins) as in Mr. Hindley's Otchipwē myths; the episode of the death of Chibiabos is not present; the fourth son, Chokanipok, corresponds to the bad brother whom Ne-naw-boozhoo kills in the Ottawa legend; the metamorphosis of the bowels into vines is paralleled by a Mississaga myth furnished to the writer by the Rev. Allan Salt. The conclusion of this version differs much from all the rest, especially as regards the retreat of Manabozho northward, though the taking refuge in the far north occurs in other legends.

The Abbé Petitot<sup>1</sup> has published two Cree legends of the Deluge. The first of these runs thus:—

1. In the beginning lived Wissakétchak, the old magician, who worked wonders.

2. A monster fish took a dislike to W., and, when he appeared on the sea in his canoe, the monster attacked him and tried to destroy him.

3. The great fish, by leaping about and striking the water with his tail, caused such huge waves that a general inundation ensued.

4. W. built a great raft, on which he placed a pair of all animals and birds, and so preserved his life and their own.

5. The great fish kept moving about, and soon even the tops of the highest mountains were covered, and there was no longer any land to be seen.

6. Then W. sent the diver-duck (*pitwan*) to the bottom to try to bring up some earth, but the water was so deep that the duck was drowned.

7. Then he sent the muskrat (*muskwach*), who, after being a long time under water, reappeared with his mouth full of earth.

8. W. took this earth, formed a little disc out of it, kneaded it, and strengthened it, and placed it on the water, where it floated. (It looked like those little round nests that the muskrats build on the ice.) The disc swelled, and took the shape of a little hill of mud.

9. W. blew upon it; and, as he blew, it swelled and increased in size. After the sun had hardened it, and it was quite solid, W.

<sup>1</sup> *Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886, pp. 472-476.

placed the animals upon it according as he found room for them. At last he landed himself on it, and took possession, and it is the earth on which we now live.

The second legend is, in general, the same as the first, except that the hero is called Wésakétchan; he embarks all his family, as well as a pair of all animals and birds; the muskrat is said to come up half dead; W. is said to place the disc of earth on the water "in the way that the muskrats make their nests."

Captain Back<sup>1</sup> has recorded a myth of the Cree Indians of the region of Fort Cumberland as follows:—

1. Woesack-ootchacht, a demi-god, has a quarrel with the fish, who tries to drown him.

2. W. makes a raft, on which he embarks with his family and all kinds of birds and beasts.

3. After some time, he sends several water-fowl to dive to the bottom; but they are all drowned.

4. Then the muskrat is sent, and returns with a mouthful of mud.

5. W., "imitating the mode in which muskrats build their houses," formed a new earth. First a little conical hill of mud appeared above the water, which, by continually extending its base, became an extensive bank, which, hardened by the sun, became dry land.

In these Cree myths the cause of the Deluge is the attempt of the great fish to destroy the hero-god. In an Ottawa legend Nēnaw-bo-zhoo is swallowed by a great fish that dwelt in a certain lake, and the myth is widespread. Another peculiar thing is that, in two of the Cree versions, the hero-god takes his family on the raft with him. His imitation of the way muskrats make their houses is also to be noted.

Nanabush and Manabozho are often compared with Michoabo, the Great Hare, or the Great Dawn-God, as the name is diversely interpreted. An early record of a legend of the Canadian Indians was made by Nicolas Perot.<sup>2</sup> This very interesting myth may be summarized thus:—

1. Before the earth was created, there was nothing but water.

2. Over this floated a raft of wood, on which were animals of all species, and with them, the chief of all, the Great Hare. The latter looked for a place to disembark, but, seeing only swans and other water-fowl, perceived that his only hope lay in getting some animal to dive and bring up a bit of earth from the bottom.

<sup>1</sup> *Op. cit.* p. 562. Woesack-ootchacht is said to be able to "converse with all kinds of beasts and birds in their own languages."

<sup>2</sup> *Mémoire sur les mœurs, coutumes et religion des sauvages de l'Amérique septentrionale*, ed. Tailhan, Paris, 1864, pp. 3-5.



3. He asked the beaver to do this, telling him that from the little bit of mud he would make a new earth. The beaver tried to get out of it by saying that he had already dived around the raft, and had not been able to discover any bottom. The Great Hare finally induced him to plunge in. He remained under water a long time, and at length returned to the surface almost dead, and motionless. As it was impossible for him to climb upon the raft, the other animals drew him upon it, and, although they examined his paws, they discovered no mud.

4. Then they appealed to the otter, who, after some urging, dived and returned as the beaver had done.

5. Then the muskrat offered to dive, and the other animals, although they placed little hope on his efforts, as the beaver and the others, who were much stronger than he was, had failed, encouraged him, and promised that he should be "sovereign of all the earth" if he succeeded. The muskrat, who boasted that he would find bottom and bring some sand, dived boldly, and, after having been nearly twenty-four hours under the water, reappeared at the edge of the raft, belly upwards and motionless.

6. The other animals drew him upon the raft, and examined his paws, one after the other, and, when they came to the fourth, they discovered a little grain of sand between the claws.

7. This the Great Hare took and let it fall upon the raft, which increased in size. (He had boasted of being able to form a vast and spacious earth.) He took a part up again, and scattered it, which made the mass grow more and more.

8. When it was about the size of a mountain, he started to go round it, and, as he went round, the size increased. As soon as it seemed large enough, he ordered the fox to visit it, with power to enlarge it. The fox, having found that it was large enough for him to have his prey, returned and told the Great Hare that the earth was capable of containing and nourishing all the animals.

9. Then the Great Hare visited it, went round it, but found it imperfect. Since then he has never been willing to trust to any of the other animals, and still continues to augment it by going round the earth.

10. When the Indians hear noises in the hollows of the mountains, they know that the Great Hare is continuing his work, and they honor him as the god who created the earth.

11. They believe that the earth has been always borne upon this raft.

Perot adds : " This is what these people tell us of the creation of the earth. With regard to the sea and the firmament, they assert that they have existed from all time."

In this legend we may notice in particular the following points as compared with the versions previously cited: the cosmogony (the earth is borne upon a raft); in the beginning there was only water and sky; the other animals act, not the Great Hare alone; the recovered grain of sand is let fall upon the raft, and the earth grows upon it; the fox, not the wolf, as in another version, circles the earth; the Great Hare still continues his work.

Another very early account of an Indian Deluge-legend is that of Zeisberger, who gives us the myth of the Delawares.<sup>1</sup> The principal points in this story are these:—

The whole earth was submerged; only a few survived, who took refuge on the back of a turtle, whose old shell was "mossy like the bank of a rivulet." The loon is asked to dive, but finds no bottom. It then flies away, and returns with a little earth in its bill. Guided by the loon, the turtle swims to the place, a spot of dry land is discovered, and the survivors settle and repeople the earth.

With the Delawares the turtle, who does not appear in the other legends noticed, becomes prominent. The loon appears in a myth previously referred to. On the whole the Delaware version of the Deluge myth would seem to vary very considerably from the general character of western Algonkian analogues.

Dr. W. J. Hoffmann, in a valuable article on "The Mythology of the Menomoni Indians," in the "American Anthropologist" for July, 1890,<sup>2</sup> records many legends of this western Algonkian tribe which relate to the deeds and adventures of Manabush. The Menomoni version of the Deluge myth is very curious and very complicated. As the article in question is readily accessible, I shall only refer briefly to the principal characters and incidents:—

1. Manabush and a twin brother were born the sons of the unmarried daughter of an old woman named Nokómis. His brother and his mother died. Nokómis wrapped M. in dry, soft grass, and placed a wooden bowl over him. After four days a noise proceeded from the bowl, and, upon removing it, she saw "a little white rabbit with quivering ears."

2. M. grew up and began to help his people, and taught them many useful things; taught them the use of plants for food, and the art of healing.

3. After recovering his brothers, and destroying the "great fish," and after accomplishing that which the Good Spirit had sent him down upon the earth to do, M. went far away and dwelt in a wigwam which he built on the northeast shore of a large lake.

<sup>1</sup> Heckewelder, *Ind. Nations*, p. 253; cited in Brinton, *Lenâpé, and their Legends*, p. 131.

<sup>2</sup> Pp. 243-258.

4. As a companion the "good manidos" gave him his twin brother (who was brought to life), who was called the "expert marksman." The brother, who was a manido, was able to assume the form of a wolf when he hunted for food, but possessed the form of a human being otherwise.

5. One day the wolf, tired by a long hunt, tried to cross the lake instead of going round it (as he had been admonished by M. always to do), and was seized and destroyed by "the bad manidos under the earth."

6. M. mourned for four days, and his sighs caused the earth to tremble, and caused the hills and ridges upon its surface.

7. The shade of the wolf appeared before M., who bade him follow the setting sun and become the ruler of the land of shadows.

8. M. then hid himself in a large rock near Mackinaw, where he was visited by the people for many years. When he did not wish to see them in his human form, he appeared to them as "a little white rabbit with trembling ears."

9. M. was desirous of destroying the "underground evil manidos" who had killed his brother, so he instituted the ball game, and asked the "Thunderers" to play against the evil manidos, saying that the game should afterwards belong to them. The site selected for the game was a large sandbar on a great lake near Mackinaw.

10. They came, and M. climbed a tree to observe the play. The game lasted all day without result, and at sunset each player returned to his wigwam.

11. At night M. descended from the tree, and, by his power as a manido, changed himself into "a pine-tree, cut off halfway between the ground and the top, with two strong branches reaching over the places upon which the bear chiefs lie down," and occupied a spot between the places where the bear chiefs had been.

12. The next morning, when the players returned, the bear chiefs and the other manidos noticed the tree, which they asserted was not there the day before, while the Thunderers said it was. After some discussion the two sets of players retired to their respective sides, and the game was temporarily postponed.

13. The bear chiefs thought that the tree was M., and sent for the grizzly bear to climb the tree, to tear the bark off, and scratch the throat and face of M. The bear tried, but to no purpose. Then the monster serpent was called upon, and wrapped its coils around the tree, and tightened them so much that M. was almost strangled. But it likewise gave up, and the manidos concluded that the tree was not M., and the bear chief lay down near the trunk.

14. The game began again, and the ball was carried so far away



from the starting-point that the bear chiefs were left all alone. Then M. shot an arrow into the body of the "silvery-white bear chief," and another into that of the "gray bear chief," after which he assumed his human shape, and ran for the sand-bar.

15. The defeated manidos, however, soon pursued him. The waters poured out of the earth and pursued him, so that he was about to be overtaken, when he caught sight of the badger, who hid him in his burrow in the earth, and by burrowing deeper, and throwing the loose dirt behind him, kept back the waters.

16. The manidos gave up the pursuit, and, returning to the ball-ground, carried their wounded chiefs to a sick-lodge erected at a short distance from camp, where they are attended by a mitä.

17. In order to keep off Manabush they commenced to make a network of basswood strands around the entire lodge.

18. When Manabush came near he met an old woman, with a bundle of basswood bark on her arm. She suspected him, but he quieted her fears, and she told him all that had been done by the manidos, and that the network of bark was nearly complete. She told him also that she was the mitä who attended the wounded chiefs, and that no one else was allowed to enter the lodge.

19. Manabush struck the old woman and killed her. He then removed her skin, got into it, took the bundle of bark upon his back, and in this disguise made his way into the sick-lodge. Manabush then seized the arrow-shaft protruding from the side of the silvery-white bear chief, and killed him by thrusting it deeper into the wound. He did the same to the gray bear chief, after which he skinned the bodies, dressed the skins, and rolled them into a bundle.

20. When he reached the outside of the wigwam, as he left, he shook the network violently; he himself went out through the hole the old woman had left. Then the manidos pursued him, and the waters, coming up out of various parts of the earth, pursued him, too. He took refuge on the highest mountain, but, the waters still rising, he climbed to the top of a gigantic pine-tree on its summit. The waters continued to rise, and Manabush caused the tree to grow to twice its original height. Four times he repeated this, and the fourth time the waters rose to his armpits.

21. Then Manabush called to the Good Spirit for help. The latter caused the waters to cease their pursuit.

22. Then Manabush looked around him, and found only small animals struggling in the water. So he called to the otter, "Come and be my brother. Dive down into the water, and bring up some earth, that I may make a new world." The otter dived, but, after a long time, floated dead on the surface. Then he called the beaver in the same way, and the beaver dived with the like result. He

then called the mink, who met the same fate. Manabush looked around him, and could see only the muskrat, whom he called in the same way. The muskrat dived, and remained down a very long time, but at last floated, belly upwards, on the surface.

23. Manabush took the muskrat into his hands, and found in his paws a bit of earth. He then held the animal up, blew upon him, and restored him to life.

24. Manabush then rubbed the little bit of earth between the palms of his hands, and scattered it broadcast, when the new earth was formed and trees appeared.

25. Then Manabush thanked the muskrat, and told him his people should always be numerous, and have enough to eat wherever he should choose to live.

26. Then Manabush found the badger, to whom he gave the skin of the gray bear chief, which he wears to this day. The skin of the otter he retained for his own use.

This Menomoni version, obtained by Dr. Hoffman, is very detailed, and appears to be a very archaic form of the legend, with, however, a few local touches. The following points are specially noteworthy: The relation of Manabush and the rabbit; the restoration of his twin brother to life, and his power to assume the form of a wolf (this explains why, in one version, it is the brother of Manabozhu who is killed by the evil manidos, and, in another, the wolf, his hunting-dog); the hiding of Manabush in the rock; the introduction of the ball game (this assigns a good reason for the visit to the beach); the escape of Manabush by the aid of the badger, and the retreat of the waters; the pine-tree doubles its original height four times; the rising waters subside on Manabush's appeal to the Good Spirit; the mink is one of the divers, and only the muskrat is restored to life; the muskrat is thanked much in the same way as is the raven in one of the Otchipwē versions; there is no detail as to the configuration of the new earth, nor do the incidents of the bird and animal messengers occur.

In this comparative study of the Nanibozhu legend the writer has been desirous of showing within what limits the myth varies amongst the western and central Algonkian peoples. On another occasion he hopes to treat of the fragments of the same story which are to be found amongst the eastern Algonkian tribes, and with the legend as current amongst non-Algonkian aborigines of North America.

*A. F. Chamberlain.*

## DECORATION OF GRAVES OF NEGROES IN SOUTH CAROLINA.

DURING a recent sojourn in Columbia, S. C., my attention was directed to the cemetery for the poorer negroes. It is situated on the edge of the town, overlooking the Congaree; the numerous graves are decorated with a variety of objects, sometimes arranged with careful symmetry, but more often placed around the margins without regard to order. These objects include oyster-shells, white pebbles, fragments of crockery of every description, glass bottles, and nondescript bric-a-brac of a cheap sort, — all more or less broken and useless. The large number of medicine bottles on some graves has suggested that the bottles once held the medicines that killed the patients.

Inquiry of residents as to the origin and significance of this custom elicited no satisfactory explanation, and I was in doubt until the April number of the "Century" reached me. In Mr. E. J. Glave's article, "Fetishism in Congo Land," there is an engraving of the grave of a Congo chieftain that would do very well for the picture of one in the Potters' Field, Columbia, S. C. The author writes of this grave: "The natives mark the final resting-places of their friends by ornamenting their graves with crockery, empty bottles, old cooking-pots, etc., all of which articles are rendered useless by being cracked, or perforated with holes. Were this precaution not taken, the grotesque decorations would be stolen."

The negroes of South Carolina are simply following the customs of their savage ancestors, and are unwittingly perpetuating the fetishism so deeply impressed. Some of the negroes on the coast islands still preserve an imperfect knowledge of the native dialects of their forefathers, and in decorating the graves of the departed they afford an illustration of the long survival of customs the meaning of which has been quite forgotten by those practising them.

*H. Carrington Bolton.*



THE CAROL OF THE TWELVE NUMBERS.

THE following fragment,<sup>1</sup> representing family tradition going back at least a century, may be recognized as part of a carol belonging to the Christmas season. As the comparative history of this carol has not been fully discussed, it may not be without interest to consider its different English forms, as well as its diffusion in Europe:—

Twelve, the twelve apostles ;  
Eleven, the eleven who went to heaven ;  
Ten, the ten commandments ;  
Nine, the nine, how bright they shine ;  
Eight, the royal martyrs ;  
Seven, the seven stars in the sky ;  
Six, . . .  
Five, . . .  
Four, the gospel preachers ;  
Three, . . .  
Two, the two lily-white babes clothed all in green, O !  
One 's the one who dwells alone, and ever more shall do so.

A more complete version is contained in the "Bizarre Notes and Queries," Manchester, N. H., vol. vi. No. 2, 1889, p. 248, being contributed to that journal by Rev. J. H. Hopkins, from the singing of children in Essex, N. Y., who, during a residence on the southern shore of Lake Superior, had caught it by ear from Cornish miners employed in the copper mines of that region. In reprinting, I venture to make some slight changes of punctuation.

The carol is sung by two voices, alternating with successive lines, the numbers previously given being repeated in chorus:—

*1st voice.* Come and I will sing you !  
*2d voice.* What will you sing me ?  
*1st voice.* I will sing you One, O !  
*2d voice.* What is your One, O ?  
*1st voice.* One of them is God alone, and He ever shall remain so.

Come and I will sing you !  
What will you sing me ?  
I will sing you two, O !  
What is your two, O ?  
Two of them are lily-white babes, all clothed in green, O !  
*Chorus.* One of them is God alone, and He ever shall remain so.

<sup>1</sup> Contributed by Mrs. R. B. Storer, of Cambridge, Mass., formerly of Concord, Mass.

The carol continues in the same manner, and the conclusion and summary being : —

Come and I will sing you !  
 What will you sing me ?  
 I will sing you twelve, O !  
 What is your twelve, O ?  
 Twelve are the twelve apostles,  
*Chorus.* Eleven of them have gone to heaven,  
 Ten are the ten commandments,  
 Nine is the moonshine, bright and clear,  
 Eight is the Great Archangel.  
 Seven are seven stars in the sky,  
 Six are the cheerful waiters,  
 Five is the ferryman in the boat  
 Four are the gospel preachers,  
 Three of them are strangers,  
 Two of them are lily-white babes, all clothed in green, O !  
 One of them is God alone, and He ever shall remain so.

In addition to the three versions already given, must be named others printed in "Notes and Queries," namely (4) 1st Ser. 9, 325; (5, 6) 4th Ser. 2, 599; (7) 3, 90; (8, 9) 10, 412, 499. See also 4th Ser. 3, 183. In these may be noted, beside other variations, the following: for the number three (instead of strangers, etc.), divers, riders, or shrivers; for five, flamboys under the bough (4), tumblers on a board (6), flamboys (*flambeaux*, lights) on the bourn (coast) (9); for six, bold waiters (4), proud walkers (8), broad waters (9); for eight, Gabriel angels (6); for nine, the nine of the bridal shine (9). A tenth version is more corrupt, 4th Ser. 3, 90.

The composer of this carol must have had some distinct idea in his mind with reference to the mystic meaning of each of these numbers, but it is not now, in all cases, possible to discover what this significance was. The correct reading for nine seems to be that last given, the bridal shine having reference to the nine orders of angels, supposed to be present at the marriage of the Lamb (so a writer in "Notes and Queries," *loc. cit.*). The original explanation of six may have had reference to the miracle of the turning of the six water-pots into wine at the marriage in Cana. Eight appears to have denoted the archangels. The lily-white babes *may* refer to Christ and John the Baptist,<sup>1</sup> and the three strangers, etc., to the three men of the East, who came to worship Jesus.

The version numbered above as (5) is independent of the others :

One they do call the righteous man.  
 Save poor souls to rest, amen.

<sup>1</sup> It is possible, however, that, in this number, what was originally a refrain has become part of the text, replacing the original meaning. (See *Notes and Queries*, 4th Ser. 10, 452.)

The "righteous man" must mean Christ. Two is said to be the Jewry (tables of the law?), and three the Trinity. The following numbers are confused with another carol, that of the Joys of Mary. The refrain "Save poor souls to rest" evidently belongs to the old ballad style, and must carry the carol back to a period before the reign of Elizabeth.

A third independent form of the carol is printed by Davies Gilbert ("Some Ancient Christmas Carols," Lond. 1823, No. 13), and in a slightly different form by W. Sandys ("Christmas Carols," Lond. 1833, p. 135). As given by the latter, it proceeds as follows, beginning with a refrain:—

In those twelve days, and in those twelve days, let us be glad,  
For God of his power hath all things made.

What is that which is but one?  
What is that which is but one?  
We have but one God alone  
In heaven above sits on his throne.

The verse is then repeated with requisite alterations, the meaning of the numbers being two testaments, three persons in the Trinity, four Gospels, five senses, six ages (this world shall last, five of them are gone and past), seven days in the week, eight beatitudes (are given, use them well and go to heaven), nine degrees of angels (high, which praise God continually), ten commandments, eleven thousand virgins (did partake and suffered death for Jesus' sake), twelve apostles.

Sandys and Gilbert obtained their carols, it would seem, from broadsides; Gilbert says the carol was not recited in this century.

J. Sylvester, "A Garland of Christmas Carols, Ancient and Modern," Lond. 1861, p. 136, gives a piece called "A New Dial," which, according to his statement, appears to bear date of 1625, being taken from a leaf of an old almanac, preserved in the British Museum. This quaint Puritan alteration of the older number-song is worth attention:—

One God, one Baptism, and one Faith,  
One Truth there is, the Scripture saith.

Two Testaments (the Old and New)  
We do acknowledge to be true.

Three persons are in Trinity,  
Which make one God in Unity.

Four sweet Evangelists there are,  
Christ's birth, life, death, which do declare.



Five senses (like Five Kings) maintain  
In every man a several reign.

Six days to labor, is not wrong,  
For God himself did work so long.

Seven Liberal Arts hath God sent down,  
With Divine skill man's soul to crown.

Eight in Noah's Ark alive were found,  
When (in a word) the World lay drowned.

Nine Muses (like the heaven's nine spheres)  
With sacred Tunes entice our ears.

Ten Statutes God to Moses gave,  
Which, kept or broke, do spill or save.

Eleven with Christ in heaven do dwell,  
The Twelfth forever burns in hell.

Twelve are attending on God's Son,  
Twelve make our Creed. The Dial's done.

Count one, the first hour of thy Birth,  
The hours that follow, lead to Earth ;  
Count Twelve, thy doleful striking knell,  
And then thy Dial shall go well.

Sylvester prints also a modern form of the same hymn, apparently still used as a carol (also given by Sandys, p. 138), entitled "Man's Duty ; or, Meditation for the Twelve Hours of the Day."

It will be seen that the author of the "Dial" had before him in his mind the nine choirs of angels, which he has changed to nine muses. Thus we have evidence that at the beginning of the seventeenth century the number-song was popular in England.

Latin forms of this number-song have been preserved until the present day, having been used in cloisters and seminaries in Europe. The earliest of these Latin versions is preserved in a musical composition of Theodore Elinius (a Venetian, who died in 1602), intended for thirteen voices (L. Erk, "Deutscher Liederhort," Berlin, 1856). The words of the first part of the chant relate to the marriage at Cana. Those of the second part are as follows :—

"Dic mihi quis est unus? Unus est Jesus Christus qui regnat in æternum. Dic mihi quæ sunt duo? Duo tabulæ Moysis, unus est Jesus Christus, etc. Tres Patriarchæ, Abraham, Isaac, et Jacob. Quatuor Evangelistæ, etc. Quinque libri Moysis, etc. Sex hydrizæ positæ in Cana Galileæ, etc. Septem dona spiritus, etc. Octo beatitudines, etc. Novem ordines (*i. e.* choirs of angels), etc. Decem

præcepta legis, etc. Undecim discipuli. Finally: Dic mihi quæ sunt duodecim? Duodecim articuli, undecim discipuli, decem præcepta legis," etc.

Similar modern Latin versions are printed by H. de la Villemarqué, "Barzaz-Breiz," No. 1, and in "Notes and Queries," 4th Ser. 2, 557. Instead of the discipuli, Villemarqué's version has "undecim stellæ a Josepho visæ." That of "Notes and Queries" has for the first number: "Unus est verus Deus, qui regnat in cœlis."

Our song is everywhere familiar in Western Europe,<sup>1</sup> where it is generally regarded as possessing something of a sacred character. Thus, on the Rhine it has been known as the Catholic Vesper, in Austria as the Pious Questions, while in a Spanish version the twelve words are declared to have been communicated by Christ, and in Languedoc it is employed at the time of learning the catechism. It is quite consistent with this sanctity that it should also be used as a drinking-song (on the Rhine); just as in England, though sung by the "waits" at Christmas, it has also served as a Biddeford boatman's song ("Notes and Queries," 4th Ser. 10, 499), and at the merrymakings of peasants.

In the German version the numbers are explained to mean: 2, the tables of Moses; 3, the patriarchs; 4, the evangelists; 5, the wounds of Christ; 6, the pitchers of Cana; 7, the sacraments; 8, the beatitudes; 9, the choirs of angels; 10, the commandments of God; 11, eleven thousand virgins; 12, the apostles.

Versions from Southern Europe explain the numbers as follows:—

In Languedoc: 1, God; 2, testaments; 3, Trinity; 4, evangel-

<sup>1</sup> A partial list of versions: *German*, Erk, *Deutscher Liederhort*, Berlin, 1856, p. 407; (Switzerland) Rochholz, *Alemannisches Kindertied und Kinderspiel*, Leip. 1857, p. 267; (Rhine) K. Simrock, *Deut. Volkslieder*, No. 335; (Austria) F. Tschischka and J. M. Schottky, *Oest. Volkslieder*, Pesth, 1844, p. 35; *Flemish*, J. Coussemaker, *Ch. pop. des Flamands de France*, Ghent, 1856, p. 129; A. Loontens and M. E. Feys, *Ch. pop. Flam.* Bruges, 1879, p. 260; *Provençal*, D. Arbaud, *Ch. pop. de la Prov.* 2, 42; (Languedoc) A. Montel and L. Lambert, *Ch. pop. du Lang.* p. 478; *Spanish* (Catalonia), F. P. Briz, *Cansons de la Terra*, Barc. 1871, 3, 5.

I do not include the remarkable production which begins the work of H. de la Villemarqué, *Barzaz-Breiz*, No. 1, and which professes to be a series of this form of this song, containing Druidic ideas; it is well understood that the contributions of this author to Breton folk-lore are of an imaginative character. This method of procedure has been defended as an innocent embellishment of folk-song; but, in most cases, as in the present, the substance as well as form of the alleged traditions appear to be the product of fancy.

In Germany, during the seventeenth century (1649), just as in England, the song was altered into a hymn, beginning: *Ein Glaub allein, ein Glaub allein*, and by the eighteenth century (1720) had been made the basis of a parody in the form of a student's song, subsequently well known (Erk, p. 409).

ists ; 5, wounds of our Lord ; 6, lights of the temple (in Jerusalem) ; 7, joys of Our Lady ; 8, beatitudes ; 9, angels ; 10, commandments ; 11, stars (*i. e.* of Joseph's dream) ; 12, apostles.

In Provence : 1, Son of the Virgin Maria ; 2, tables of Moses ; 3, patriarchs ; 4, evangelists : these are *James* (author of the apocryphal gospel), Matthew, John, and Mark ; 5, wounds of Christ ; 6, lamps in Jerusalem ; 7, joys of the Mother of God ; 8, souls which descend from heaven to earth ; 9, offerings of St. Joseph ; 10, commandments ; 11, rays of moon ; 12, rays of sun (having reference, perhaps, to the sun, moon, and eleven stars which bowed before Joseph, Gen. xxxvii. 9).

In Spain : 1, the pure Virgin ; 2, tables of Moses ; 3, Trinity ; 4, evangelists ; 5, wounds of Christ ; 6, hours of the Cross ; 7, joys of St. Joseph ; 8, eight just souls ; 9, choirs of angels ; 10, commandments ; 11, eleven thousand virgins ; 12, apostles.

A version of this carol in Germany, at least, is sung as part of the Jewish Passover service ; the father of the family, in his own house, after the return from the synagogue, when the Paschal lamb has been eaten, and the fourth cup emptied, is expected to sing several songs, one of which corresponds to the carol in question. The Jewish number-song, as given in the ritual book of *Sepher Haggadah*, proceeds as follows :—

“One I know ; one and that is our God, who lives and moves, in heaven and on earth.”

The numbers following are said to denote : 2, the tables of Moses ; 3, the fathers (Abraham, Isaac, and Jacob) ; 4, the mothers (Sarah, Rebecca, Rachel, Leah) ; 5, the books (of the Pentateuch) ; 6, the learning (sections of the Talmud, or Mishna) ; 7, the celebration (*i. e.* of the Sabbath) ; 8, the circumcision (which takes place on the eighth day) ; 9, the obtaining (of a child, after nine months) ; 10, the commandments ; 11, the stars (of Joseph's dream) ; 12, the tribes (of Israel). (See J. K. Ulrich, “Sammlung Jüdischer Geschichten in der Schweiz,” Basle, 1768, p. 138.)

The close correspondence between the Hebrew and German songs shows a community of origin, and it has naturally been assumed that the latter are translations from the former. But, according to Zunz, “Die Gottesdienstlichen Vorträge der Juden,” Berlin, 1832, p. 126, the addition of this song, and others, to the Haggadah does not date before the fifteenth century. There cannot be much doubt that the song was well known in Europe as early as this. I should suppose that the borrowing was on the other side ; that the German Jews adopted and transformed a common Christian folk-song. This conclusion appears to me quite consistent with the character of both the Jewish and Christian forms of the song.

*William Wells Newell.*



## STREET GAMES OF BOYS IN BROOKLYN, N. Y.

THE games of which I shall give an account are all boys' games or games in which both boys and girls participate, and were all described to me by a lad of ten years, residing in the city of Brooklyn, N. Y., as games in which he himself had taken part. They are all games played in the streets, and some of them may be recognized as having been modified to suit the circumstances of city life, where paved streets and iron lamp-pests and telegraph poles take the place of the village common, fringed with forest trees, and Nature, trampled on and suppressed, most vividly reasserts herself in the shouts of the children whose games I shall attempt to describe.

Marbles and tops and kindred sports, which have their set times for advent and disappearance, together with the special amusements of girls, I have left as deserving more extended consideration than can be given them in this article, where I shall confine myself to the outdoor games of boys as played in the city of Brooklyn.

"Who shall be it?" is the first question asked when children assemble to play games. Counting out is the general procedure, but among boys in Brooklyn the method referred to by Mr. Bolton,<sup>1</sup> as conducted by boys in New England under the name of "Handholders," is more in favor. It is the custom in Brooklyn when boys are discussing some game for one to cry out, "Pick her up!" another, "Handholders!" others, "First knock!" "Second knock!" and so on. The first boy picks up a stone and gives it to the one who cried "Handholders!" and goes free. The subsequent procedure is known to everybody. In ball games, and in many games in which sides are chosen, one of the leaders will toss a bat to the other, and they will then grasp it hand over hand until the one who has "last grasp" is adjudged to have won the first choice. "Counting out" is almost the invariable custom among girls in Brooklyn, and the boys, possibly for that reason, affect to think lightly of it, although they do occasionally resort to it. I have made a collection of the current rhymes, but as they are all given by Mr. Bolton, in his admirable work on the subject, I need not make further reference to them.<sup>2</sup>

And now for the games. Many of them have, no doubt, often been described before, and the writer makes no claims to originality

<sup>1</sup> Dr. Carrington Bolton, *The Counting-out Rhymes of Children*, New York, 1888.

<sup>2</sup> A large number of counting-out rhymes, collected by Francis C. Macauley, Esq., have been kindly placed by him in the writer's hands. As many of them, not included by Mr. Bolton, were contributed by French and Irish maidservants, it is probable that a part at least may become incorporated in the lore of American children.

either in his materials or comments. He has only attempted to arrange the games in groups, so that their relations, one to another, may be apparent, and the scientific value of these specimens of child-lore, which has not, even in our highly developed civilization, ceased to be folk-lore, may become somewhat revealed.

#### I. TAG.

In its simplest form, one player, who is "it," attempts to tag, or touch, one of the other players, and when successful runs away, so as not to be tagged in his turn. The game is sometimes rendered more complicated by certain places which are called "hunks" or "homes" being agreed upon, where the players may find refuge when closely pursued. One of these forms is known as

#### 2. WOOD TAG.

In this game, the one who is "it" tries to tag any player who is not touching wood, any object of wood being regarded as a "home" or "hunk." Otherwise the game is the same as simple tag.

Tag is sometimes varied by increasing the difficulties of the pursuit, as in the two following games:—

#### 3. FRENCH TAG.

In this game bounds are agreed upon, within which are numerous fences, high stoops, etc. Those who are pursued run up the steps and jump the fences to avoid being tagged, and the first caught becomes "it," as in the simplest form of the game. Any one who is seen to go outside the bounds is at once declared to be "it" by the pursuer.

#### 4. FENCE TAG.

Bounds are chosen along a fence. "It" gives the other players a chance to get over the fence, and chases them until he tags one of them, who becomes "it" for the next game. The players jump over the fence and back again, as they are pursued, but are only allowed to cross the fence within the bounds.

#### 5. SQUAT TAG.

This game is played within boundaries, and the one who is "it" may chase any of the other players. When closely pursued, they may escape being tagged by squatting down. This immunity is only granted to each individual a certain number of times, usually ten, as may be agreed upon, and after his "squats" are exhausted he may be tagged as in the ordinary game.

6. CROSS TAG.

The player who is "it" selects one of the others whom he will chase. The pursued is given a short start, and, while both are running, another player will try to cross between them. If successful, he becomes the object of pursuit, and this is continued until one of the players is tagged. He becomes "it," and the game is continued.

7. LAST TAG.

When a company of children are about dispersing to their homes after their play, one will start up the cry of "Last tag," and endeavor to touch one of the others, and retreat into the house. Each will then try to tag and run, until at last there will be two left, and one of them, getting the advantage, will tag the other, and escape to the refuge of his own doorway. From this point of vantage he will exultingly cry, "*Last tag, last tag!*" Whereupon the second boy will reply, and the following colloquy will ensue:—

Second Boy. "Nigger 's always last tag!"

First Boy. "Fools always say so!"

Second Boy. "Up a tree and down a tree,

You're the biggest fool I see."

Children will frequently exclaim, "You can't tag me, for I have my fingers crossed," or "I have my legs crossed," positions which they regard as giving them immunity from the consequences, whatever these may be, of being tagged.

The three following are games of pursuit:—

8. HARE AND HOUNDS.

Two equal sides are chosen, and each player is provided with a piece of chalk. The "hares" are given three minutes' start, and on their way (they can run wherever they like) they must make a straight mark [—] upon the pavement. The "hounds" who follow them must cross the chalk marks made by the "hares." The chase is continued until the "hares" are caught.

9. ARROW CHASE.

On a cold morning, when boys wish to play some game in order to keep warm, "arrow chase" is proposed. Sides are equally chosen, and a large boundary agreed upon. The side that starts first is provided with chalk, with which the players mark arrows upon the pavement, pointing in the direction of their course. The others follow when five minutes have elapsed, tracking the pursued by the arrow-marks until all are caught.



## 10. RING RELIEVO.

The two best runners "count out" to see which shall have the first choice, and this done, these two alternately choose a boy for his side until all are chosen. A course is then determined on, and one side is given a start, which, if the course is around a city block, is usually a quarter of the way round. The start given, the chase commences, and when one of the pursued is captured, he is brought back to the starting-place, where he is placed within a ring marked with chalk or coal upon the pavement. If he succeeds in pulling in one of his opponents while they are putting him in the ring, he becomes free. Or one of his own men will watch his chance to relieve him by running and putting one foot in the ring. The game continues until all players of the side that had the start are made captives.

## 11. PRISONER'S BASE.

Two even sides are chosen, and go upon opposite sides of the street. Bounds are agreed upon about two hundred feet apart, between which the game is played. One of the players starts the game by running into the middle of the street, and another from the opposite side will try to capture him. While the first is running back, one from his side will endeavor to capture his pursuer, and this is continued, any player having the right to take those who ran out before him, and being protected from their attack. The prisoners solicit the players on their own side to rescue them, which they may do by touching them, although the rescuers themselves run great chance of being caught. The side wins that makes captives of their opponents.

In the three following games, the one who is "it" tries to catch the others, who, as they are caught, must join "it" in capturing the remainder.

## 12. BLACK TOM.

The boy who is "it" stands in the middle of the street, and the others on the pavement on one side. When "it" cries, "Black Tom" three times, the other players run across, and may be caught, in which case they must join the one who is "it" in capturing their comrades. "It" may call "Yellow Tom" or "Blue Tom," or whatever he chooses; but if any one makes a false start, he is considered caught, or if one of the captured should cry, "Black Tom" three times, and any player of the other side should start, he is considered caught. The first one caught is "it" for the next game.

## 13. RED ROVER.

The boy who is "it" is called the "Red Rover," and stands in the middle of the street, while the others form a line on the pave-

ment on one side. The Red Rover calls any boy he wants by name, and that boy must then run to the opposite sidewalk. If he is caught as he runs across, he must help the Red Rover to catch the others. When the Red Rover catches a prisoner, he must cry, "Red Rover" three times, or he cannot hold his captive. Only the Red Rover has authority to call out for the others by name, and if any of the boys start when one of the captives who is aiding the Red Rover calls him, that boy is considered caught. The game is continued until all are caught, and the one who is first caught is Red Rover for the next game.

#### 14. RED LION.

The players "count out" to see who shall be "Red Lion," who must retreat to his den. Then the others sing:—

Red Lion, Red Lion,  
Come out of your den,  
Whoever you catch  
Will be one of your men.

Then the Red Lion catches whom he can, and takes him back to his den. The others repeat the call, and the two come out together and catch another player, and this is continued until all are caught. The first one caught is Red Lion for the next game.

Another way: One boy is chosen "Red Lion" as before, and the others select one of their number as "chief," who gives certain orders. The chief first cries "Loose!" to the Red Lion, who then runs out and catches any boy he can. When he catches a boy, he must repeat "Red Lion" three times, and both he and the boy whom he has caught hurry back to the den to escape the blows which the other players shower upon them. The chief may then call out "Cow catcher," when the Red Lion and the boys he has caught run out of the den with their hands interlocked, and endeavor to catch one of the others by putting their arms over his head. When they catch a prisoner, they hurry back to the den to escape being hit. If a boy's hands should break apart in trying to catch another boy, all the boys from the den must run back, as they may be hit. The chief may call "Tight," when the boys in the den take hold of hands, and try to capture a boy by surrounding him, and so taking him to the den. The chief may also call "Doubles," when two boys must take hold of hands, or all the boys in the den may go out in twos and try to catch prisoners. The chief may call out these commands in any order he likes after the first, and repeat them until all the boys are caught.

## 15. EVERY MAN IN HIS OWN DEN

is similar to the preceding. When a company of boys and girls are standing in a group, discussing what game to play, one of them will suddenly shout, "Every man in his own den." Each will at once select for his den a place not too near that of another. One player will then run out, and a second will try to catch him. The third player out will try to catch the first or second, and so on until the last one out, who may catch any player who is out of his den. When a player is caught, he goes to the aid of the one who catches him. In this way several sides may be formed, and the side that captures all the players wins the game.

I find three games of hiding, as follows :—

## 16. I SPY, OR HIDE AND SEEK.

A boundary of a block is agreed upon, within which the players may hide, and then they count out to determine who shall be "it" for the first game. A lamp-post or tree is taken as the "home" or "hunk ;" the one who is "it" must stand there with his eyes closed, and count five hundred by fives, crying out each hundred in a loud voice, while the others go hide. At the end of the five hundred, "it" cries :—

One, two, three !  
Look out for me,  
For my eyes are open,  
And I can see !

and goes in search of those in hiding. They may hide behind stoops, in areas, etc., but are not permitted to go in houses. When "it" discovers a player in hiding, he cries out, "I spy so and so," calling the person by name, and runs to "hunk," for if the one spied should get in to "hunk" first, he would relieve himself. The players run in to the "hunk" when they have a good chance, and cry *relievo* ! and if they get in first, they are free. Sometimes the game is so played that, if a boy runs in and relieves himself in this way, he also relieves all the others, and the same one is "it" for the next game. Two players will frequently change hats in hiding, so as to disguise themselves, for if the one who is "it" mistakes one player for another, as often happens through this change of hats, and calls out the wrong name, both boys cry, "False alarm !" and are permitted, according to custom, to come in free. The game is continued until all the players come in, and the first caught becomes "it" for the next game. In "I spy," the one who is "it" is sometimes called the "old man."



## 17. THROW THE STICK.

One player throws a stick as far as he can, and the one who is "it" must run after it, and put it back in its place. In the mean time the others hide. "It" then looks for those in hiding, and when he spies one of them, he cries out and touches the wicket. The players may run in from hiding, and if they touch the wicket before "it," they are free. The first spied becomes "it" for the next game.

## 18. RUN A MILE.

The boy who is "it" runs from one street corner to another, and while he runs, the others go hide. The first boy spied is "it," unless he can get in and touch the base before the spy.

Of vaulting games there are four.

## 19. LEAPFROG.

This game is played by several boys who vault in turn over each others' backs. Thus if four play, the first leans over, and the second vaults over him; the third then vaults over the first and second, and the fourth over the first, second, and third. Then the first boy vaults over the fourth, third, and second, and thus the game may be continued indefinitely.

## 20. HEAD AND FOOTER.

Any number of boys can play. When boys are "standing around," one boy will squat down, and cry, "First down for Head and Footer. He becomes the "leader." Then another boy will squat down and cry, "Second down for Head and Footer!" and so on, and the last one down is "it."

A level place is selected, preferably on the grass, but otherwise on the sidewalk, and a straight line is drawn at a right angle across one end of the course, which latter is usually about thirty feet in length. The one who is "it" stands at the cross line with his feet parallel to that line, and stoops over, and the leader, who is always first, places his hands upon his back, and jumps over him. The others follow in turn, and a fresh line is drawn across the course at the point touched by the one who makes the shortest jump. The one who is "it" must then stoop at the new line, while the leader must jump from the line first drawn to where he is stooping, and then over him as before. The others follow in turn, and this is continued, the one who is "it" advancing to a new line at the end of each round. As the latter goes farther from the line first drawn, the leader may take two jumps before leaping over his back, and finally, as the distance increases, three jumps. If one of the players

cannot follow the leader, he becomes "it," and the game is recommenced from the beginning. When a player does not jump squarely over the back of the boy who is down, but touches him with his foot or any part of his body except his hands, it is called "spurring," and he has to go down, and the game is begun again. But if the next in turn leaps over the boy who is down, before he gets up after being touched, the one who touched him is relieved of the penalty. When the boy who is down is touched by one of the jumpers and does not know it, the leader or any of the players who may see it, cry, "Something's up," and the boy who is down may guess three times who it was that touched him. If he succeeds, the one who touched him takes his place, but otherwise he must remain "it."

#### 21. PAR.

This game is identical with "Head and Footer" up to the point where all have leaped over the back of the one who is "it." The latter then moves forward a certain distance, which he measures by placing one foot lengthwise beside the base line and the other foot in the hollow of the ankle at right angles to the first. This distance, amounting to the length of the boy's foot plus the width at the instep, is called a "par." The boys then leap over as before, and this is continued until the distance is so great that some one fails to make the leap, or the one who is "it" is "spurred." The game is then started again from the original line, the one failing to go over, or "spurring," becomes "it."

#### 22. SPANISH FLY.

This game is similar to "Head and Footer" and "Par," except that the one who is "it" remains stationary, and the "leader," who vaults first, practises or suggests various feats or tricks, in which the others must follow him. One of these is called "Hats on the Back." The leader, as he jumps, leaves his hat on the back of the boy who is down. The second boy puts his hat on the leader's, and this is continued, the players piling up their hats, until one of them lurches over the pile, and becomes "it."

#### 23. STUNT MASTER, OR FOLLOW THE LEADER,

is a game in which the leader endeavors to *stunt* the others; that is, perform some feat in which they are unable to follow him. One boy is chosen *stunt master* or *leader*, and the others arrange themselves in order behind him. The leader may vault fences, jump, run, etc., and the others must follow him. Three chances are given to them, and those that fail on the last trial are sent down to the end of the line.

The largest number of games which may be classed together are those in which some object, usually a ball, is either thrown, kicked, or struck with a bat. Of these there is an interesting group, the precursors of our national game of base ball, which are played by the boys in Brooklyn under the following names :—

*Kick the Wicket, Kick the Can, Kick the Ball, Hit the Stick, One o' Cat, and One, Two, Three.*

I find but one hopping game :—

#### 24. HOP SCOTCH.

Two distinct ways of playing this game exist among the children of Brooklyn : one common among boys and girls, called "Kick the stone out," and another, said to be played exclusively by girls, called "Pick the stone up." I shall first describe the former :—

##### KICK THE STONE OUT.

A diagram, as shown in the figure, is drawn upon the sidewalk, where five flagstones, as nearly of a size as possible, are selected, of which the second and fourth are divided in halves by a line drawn vertically through the centre. The compartment formed by the entire surface of the first stone is marked 1 ; the two compartments on the next stone, 2 and 3 ; the third stone is marked 4 ; the fourth stone, 5 and 6 ; and the fifth and last stone, "home." The diagram may be enlarged, and the numbers continued up to 10, which makes the game longer and more difficult. Each player finds a stone of convenient size, one about an inch thick being usually selected.

home
5   6
4
2   3
1

The first player stands without the diagram, and throws his stone into the compartment marked 1. If it falls fairly within that compartment, he hops on one foot into the same place and kicks the stone out, taking care not to put down his other foot or to step on a dividing line, as either would lose him his turn. If he succeeds in kicking the stone out and hopping out himself, he throws the stone into number 2, and then hops into number 1, and from that into number 2, kicks the stone out, and hops back as before. This is continued until "home" is reached, and the one arriving there first wins the game.

##### PICK THE STONE UP.

This is played in the same manner as "Kick the stone out," except that the players pick the stone up instead of kicking it out.



## 25. KICK THE WICKET.

A lamp-post or a tree is chosen as "home," and several bases are agreed upon, usually four, around which the players run. The boy who is "it" places the wicket, which is sometimes made of wood, and sometimes of a piece of old rubber hose, against the tree or post chosen as home, and then stations himself at some distance from it, ready to catch it when it is kicked by the other players. They take turns in kicking the wicket. If it is caught by the boy who is "it," the kicker becomes "it." If the boy who is "it" does not catch the wicket, he runs after it and puts it in place, and any boy whom he catches running between the bases, when the wicket is up, becomes "it." The players run around the bases as they kick the wicket, and when they make the circuit, and touch home, they form in line, ready to kick the wicket again, each in his turn. If all the boys have kicked the wicket, and are on the bases, the one nearest home becomes "it," and must run in and touch the wicket, as all must do when they become "it."

## 26. KICK THE CAN.

This game is identical with "kick the wicket," except that an empty tin can, usually a tomato can, mounted on a rock, is substituted for the wicket.

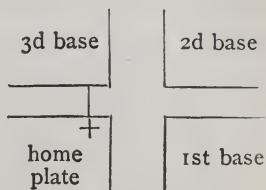
## 27. KICK THE BALL.

Bases are marked out as in playing base ball, that is, first, second, and third base and home plate, and equal sides are chosen. A small rubber ball or a base ball is used. The boys of one side arrange themselves around the bases, and one of them a little to one side of the home plate. Then a boy from the opposite side, who stands at the home plate, kicks the ball in the direction of the bases, and immediately runs to the first base, thence to the second, and so on to the third base and back home. This is counted as one run. But if the ball is stopped by one of the players on the other side, and thrown to the boy near the home plate before the one who runs has reached one of the bases, he is out, and another player on the same side takes his place, and again kicks the ball. If the runner is touching a base when the ball is thrown home, he remains there, and waits until the ball is kicked again to run towards home. If one of the players in the field catches the ball when it is kicked, the one who kicked it is out. If a player on a base runs when the kicker attempts to kick the ball, and misses it, he is out. Kicking the ball and running around the bases is continued until three of the boys from the one side are put out. Then the side in the field comes in and has its turn. These together constitute what is called one inning.

Four innings are usually played, and the side that scores highest wins.

# 28. HIT THE STICK.

Equal sides are chosen, and bases are determined upon, usually at the intersection of two streets, where the curb at one corner is fixed upon as the "home plate," and the other corners designated as first, second, and third base. This game is identical with the preceding, except that, instead of kicking a ball, a small wooden wicket is knocked in the air. The players of one side arrange themselves around the bases, with one boy near the "home plate." One player from the opposite side also takes his position at the home plate, where he balances a stick, about three inches long by one wide, across the inner end of another stick some ten inches in length, which is laid so as to extend about three fourths of its length beyond the edge of the curb. He then strikes the projecting end a sharp blow with another stick about three feet in length, which he holds in his hands, so that the smallest stick is tossed into the air. The batsman at once runs to the first base, and so to home, which constitutes one run. The boys on the opposite side try to catch the flying stick, however, and if they are successful (they may use their hats for the purpose) the batsman is put out; or, if they should succeed in throwing it to the boy on their side at the home plate, while the batsman is off a base, he is out. The first player is succeeded by another until three men on the side are put out, when the others go in and have their inning. A player on a base may run to another at any time during the game, but he may be declared out by the opposite side, if he is observed, unless the stick has been knocked into the air.



The terms used in this game, as in "Kick the Ball," are the same as those of the game of base ball.

# 29. ONE O' CAT.<sup>1</sup>

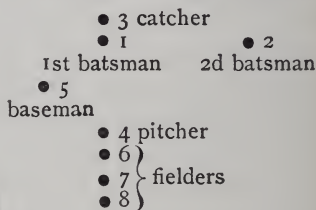
One boy will cry out "Inner!" another will in turn cry "Catcher!" one "Pitcher!" one "First base," and one or two "Fielder!" A home place with a base some feet distant is then agreed upon, and the players take their respective positions. The "inner" takes the bat and stands at the home place between the "pitcher" and "catcher," and strikes at the ball as it is thrown by the "pitcher." If the batter makes three strikes at the ball without hitting it, or if

<sup>1</sup> Dr. Edward Eggleston pointed out, at the Annual Meeting of the American Folk-Lore Society in New York in 1889, that this was originally "one *hole* cat," "two *hole* cat," etc.

he hits it and it is caught by any of the players he is "out," and takes the position of "fielder," while the others move up in order, the catcher becoming batter, the "pitcher" "catcher," and the first base "pitcher," and so on. If the "batter" strikes the ball, and is not caught "out," he immediately runs to the base and from there "home." If he reaches that point before the ball, which is at once thrown to the catcher and put on the "home plate," he is considered to have made one "run," and takes his place at the bat again. The boy who makes the most runs, wins the game. An ordinary baseball bat is used.

### 30. ONE, TWO, THREE!

This game is similar to "One o' Cat," except that the players call out numbers, "one, two, three, four," etc., instead of the names of their positions. Those crying "one!" and "two!" become first and second "batsmen;" "three" is "catcher;" "four," "pitcher;" "five," "baseman;" "six," "seven," "eight," "fielders."



Simpler than the foregoing is the game of

### 31. HAND BALL.

Only two can play. A boundary about twenty feet long and as many wide, with a wall or fence at one end, is chosen, and a tennis ball or ordinary rubber ball is used. One player throws the ball against the wall, and, as it rebounds, the other player strikes it with the palm of his hand back again against the wall. Then, as it rebounds, the first player strikes it, and so on. If a player misses the ball, the other player counts one. The player who thus first counts twenty-five wins the game. If the ball goes outside the boundary, the miss is not counted.

### 32. FUNGO.

This game is played on a vacant lot, or in the middle of a wide street. One boy is chosen for batsman, and the others stand around at some distance from him. A base ball is used, and the batsman throws it in the air, and then bats it out to the fielders, who endeavor to catch the ball "on the fly." The one who first catches the ball, a certain number of times that has been agreed upon, takes the batsman's place for another game.

### 33. SHINNEY.

Sides are chosen, and goals, one for each side, are agreed upon. The latter consist of two lines about three hundred feet apart, which



are drawn across the street. The implements of the game consist of sticks with a crook at one end, with which each of the players are provided, and a wooden ball or a block of wood about two or three inches in length, which is placed in the middle of the street, midway between the goals. The sides form two lines facing each other, up and down the street, with a distance of about two feet between them. The two boys on opposite sides of the ball, which occupies the centre of this alley, will strike it at the cry of "Ready;" and each side then endeavors to drive it to its own goal, which constitutes the game. It is not permitted to touch the ball with the hands; and if a player crosses to the side opposite to the one to which he belongs, he is greeted with the cry of "Shinney on your own side!" and liable to a blow on the shins.

34. CAT.<sup>1</sup>

A circle of about four feet in diameter, with a straight line at right angles about twelve feet distant, is drawn upon the sidewalk. The "cat" is whittled from a piece of wood, and is usually about six inches in length by an inch in diameter, with sharp-pointed ends. The players are the "batter," who stands a little to one side of the circle; the "pitcher," who stands at the line; and the "fielders," who are numbered in rotation, and stand about the ring. The pitcher throws the cat towards the circle, and the batter, who stands ready with his bat, a stick about two feet long, hits it or not, as he thinks best. If the cat falls within the circle, the batter is out, and the pitcher takes his place, and all the other players move up one place, while the batter becomes the last of the fielders. If the cat falls without the circle, the batter hits it on one end as it lays on the ground, and as it rises into the air strikes it again. The other boys try to catch the cat in their hats or with their hands as it falls; and if they succeed, the batter is out. If they do not thus catch it, the pitcher endeavors to jump from where it lies into the circle. If it is too far away for the pitcher to cover in one jump, the batter gives him as many jumps as he deems proper. If the pitcher accomplishes the distance in the jumps that have been accorded to him, the batter is out; but if he fails, each jump the batter is allowed counts as one point to his own credit in the game.

<sup>1</sup> The antiquity of this game is well attested by the discovery by Mr. Flinders-Petrie of wooden "tip cats" among the remains of Rahun, in the Fayoom, Egypt (cir. 2500 B. C.). Through the courtesy of Mrs. Cornelius Stevenson, Curator of the Egyptian Department of the Museum of Archaeology of the University of Pennsylvania, one of these objects is now exhibited in the writer's collection of games in the American Department of the museum.

## 35. ROLEY POLEY.

A convenient place is selected, and each player digs a hole three or four inches in diameter. If this is impossible, hats are used instead of holes in the ground. A medium-sized rubber ball is used, and one of the players stands at a distance of about twenty feet, and tries to roll it into one of the hats or holes. All the others stand by their holes; and when the ball enters one of them, its owner must throw the ball at the player nearest to him. Meantime, when a boy sees the ball rolling into any near hole, he will run away to escape being hit. The boy who is hit must put a stone into his hole; but if the thrower is unsuccessful in hitting any one, the stone must go into his own hole. The game continues until one of the players gets ten stones in his hole, when he has to stand up with his back against a wall or fence, and let each boy take three shots at him with the rubber ball, the first time with the thrower's eyes closed, and afterwards with them open. When the boy is put up against the fence, the distance at which the players shall stand, when they throw at him, is sometimes determined by letting the victim throw the ball against the fence three times, and a line drawn at the farthest point to which the ball rebounded is taken as the place at which the throwers shall stand.

## 36. PICTURES.

This game is a recent invention, and is played with the small picture cards which the manufacturers of cigarettes have distributed with their wares for some years past. These pictures, which are nearly uniform in size and embrace a great variety of subjects, are eagerly collected by boys in Brooklyn and the near-by cities, and form an article of traffic among them.

Bounds are marked of about twelve by eight feet, with a wall or stoop at the back. The players stand at the longer distance, and each in turn shoots a card with his fingers, as he would a marble, against the wall or stoop. The one whose card goes nearest that object collects all the cards that have been thrown, and twirls them either singly or together into the air. Those that fall with the picture up belong to him, according to the rules; while those that fall with the reverse side uppermost are handed to the player whose card came next nearest to the wall, and he in turn twirls them, and receives those that fall with the picture side up. The remainder, if any, are taken by the next nearest player, and the game continues until all the cards thrown are divided.

Of "pitching pennies" my informant knew nothing except that there are said to be three different ways of playing the game. It

was regarded among his associates as a vulgar game, and only practised by bootblacks and boys of the lowest class, such as compose the "gangs" that are a well-known feature of street life among the boys of our cities. There is said to be a prejudice against other games on account of their associations among certain sets of boys. Thus, in Philadelphia the game of *leapfrog* is abandoned to the rougher outside class, who are known as "Micks" by the boys of at least one of the private schools.

Concerning the "gangs," my young friend in Brooklyn was unable to give me much information, other than to relate the name of one of these organizations, the "Jackson Hollow Gang," which is said to have obtained more than local celebrity. I am able, however, to give at least the names of some of the gangs in Philadelphia, obtained by personal inquiries among the boys along the Schuylkill river front. They comprise the Dumplingtown Hivers, of Fifteenth and Race streets; the Gas House Terriers (pronounced tarriers), of Twenty-third and Filbert streets; the Golden Hours, of Twenty-fifth and Perot streets; the Corkies, of Seventeenth and Wood streets; the Dirty Dozen, of Twenty-fifth and Brown streets; the Riverside, of Twenty-third and Race streets; the Dung Hills, of Twenty-third and Sansom streets; and the Gut Gang, of Twenty-third and Chestnut streets. These I am able to supplement with a very complete list of the names of similar organizations that used to exist in Philadelphia, which has been kindly placed in my hands by Mr. Leland Harrison. It is as follows:—

Pots, Twelfth and Shippen.  
 Skinners, Broad and Shippen.  
 Lions, Seventeenth and Shippen.  
 Bull Dogs, Eighteenth and Shippen.  
 Rats, Almond Street Wharf.  
 Bouncers, Second and Queen.  
 Fluters, Tenth and Carpenter.  
 Niggers, Thirteenth and Carpenter.  
 Cow Towners, Nineteenth and Carpenter.  
 Tormentors, Twenty-second and Race.  
 Hivers, Broad and Race.  
 Pluckers, Ninth and Vine.  
 Buffaloes, Twentieth and Pine.  
 Snappers, Second and Coates.  
 Murderers, Twenty-third and Filbert.  
 Ramblers, Beach and George.  
 Forest Rose, Seventeenth and Sansom.  
 Prairie Hens, Fifteenth and Brown.  
 Bed Bugs, Front and Brown.  
 Pigs, Twentieth and Murrav.

Killers, Eighth and Fitzwater.  
 Lancers, Twentieth and Fitzwater.  
 Cruisers, Eleventh and South.  
 Forties, Eighteenth and South.  
 Wayne Towners, Eleventh and Lombard.  
 Mountaineers, Twentieth and Lombard.  
 Bullets, Twenty-first and Lombard.  
 Ravens, Eighteenth and Lombard.  
 Darts, Sixteenth and Lombard.  
 Spigots, Twenty-third and Callowhill.  
 Bleeders, Fifteenth and Callowhill.  
 Hawk Towners, Seventeenth and Callowhill.  
 Canaries, Eighteenth and Market.  
 Clippers, Seventeenth and Market.  
 Rovers, Nineteenth and Market.  
 Bunker Hills, Fifteenth and Market.  
 Badgers, Twenty-first and Market.  
 Haymakers, Twenty-seventh and Market.



Blossoms, Broad and Cherry.

Didos, Eighteenth and Lombard.

Railroad Roughs, Eighteenth and The "Didos" were a portion of the Washington Avenue. "Raven" gang.

These, however, belong not only to Folk-lore, but to the never-to-be-written history of our city. They had their laws and customs, their feuds and compacts. The former were more numerous than the latter, and they fought on every possible occasion.<sup>1</sup> A kind of

<sup>1</sup> An abstract of this article appeared in the *Public Ledger*, Philadelphia, December 9, 1883, and elicited the following letter from the Rev. Henry Frankland, of Cheltenham, Pa., which is here printed for the first time:—

*The Public Ledger.*

Your article on "Street Games" in to-day's (Tuesday) issue of the *Ledger* is so thoroughly interesting, and has awakened so many memories of the past, that I cannot resist the temptation of writing a few words in addition. I was especially interested in the account given of the Philadelphia "gangs." It carried me back to the time when I was a "railroad rough." In those days, under the leadership either of regularly appointed or self-constituted "leaders," the various "gangs," often by previous arrangement, would meet, and "fight it out" for hours. What boy of twenty years ago who does not recall these famous "stone fights"? A scar on my own face near the temple—a scar that will never be effaced—shows how successfully (?) they were fought. The list of these "gangs" as given by your correspondent—the most complete I have yet seen—is made still more complete by the addition of the following: "Buena Vistas," near 13th and Federal; "Garroters," south of Federal or Wharton and toward old "Bucks" Road; "Schuylkill Rangers;" and the "Glascous," or "Glassgous," near 20th and Ellsworth. In addition to these, I distinctly recall the "Tigers" and the "War Dogs," but cannot now locate them. The "Ravens" and the "Railroad Roughs" were friendly, and would frequently combine against the combined forces of the "Glascous" and "Lions;" they also fought against the "Buena Vistas."

We had great times in those days. The boy who either could not or would not fight was of no use. Often, through having to pass through the boundaries of a hostile "gang" on our way to school, we were compelled to fight. For this reason, we frequently went in companies of three or four. In passing through the territory immediately in the neighborhood of a fire company, a boy would sometimes be "tackled" and asked, "What hose do you go in for?" If he knew his neighborhood, and was shrewd enough to "go" for their particular hose, he was usually set free, but sometimes not before his pockets were rifled. If he was unfortunate enough to "go in for" some other company, he was usually set upon by his enemies, and most unmercifully "lambasted."

Those days, happily, have passed away. How much the volunteer fire companies were responsible for them, I am unable to say, but my impression is, that the new and better order of things has prevailed since the introduction of the paid fire department.

Not all the boys of those "by-gone days" have turned out *bad*. Most of them were fighters, perhaps, but the habit of taking care of themselves, and fighting their own battles, has been of incalculable service to some, at least. I could mention at least four preachers of the gospel from down town alone, and many others who have since occupied positions of honor and usefulness in the church and State. Let some one else contribute to the list of "gangs" until it is complete, and if they care to tell us what has become of some of the once famous "leaders" and fighters.

half secret organization existed among them, and new members passed through a ceremony called "initiation," which was not confined altogether to the lower classes, from which most of them were recruited. Almost every Philadelphia boy, as late as twenty years ago, went through some sort of ordeal when he first entered into active boyhood. Being triced up by legs and arms, and swung violently against a gate, was usually part of this ceremony, and it no doubt still exists, although I have no particular information, which indeed is rather difficult to obtain, as boys, while they remain boys, are reticent concerning all such matters. I am also unable to tell how far this and similar customs exist among boys in other cities. They were unknown to my young friend in Brooklyn, although he told me that a new boy in a neighborhood had rather a hard time of it before he was finally recognized as a member in good standing in boys' society. And this leads back to the subject of street games. Here are some of the games the new boy is invited to play:—

**HIDE THE STRAW.**—Bounds are agreed upon, and the new boy is made "it." All close their eyes while he hides the straw, and afterwards they searched for it, apparently with much diligence. At last they go to the boy and say: "I believe you have concealed it about you. Let us search him." Then they ask him to open his mouth, and when he complies they stuff coal and dirt and other objects in it.

**LAME SOLDIER.**—The new boy is made "doctor," while the rest are "lame soldiers," who have been to the war, and been shot in the leg. The "lame soldiers" have covered the soles of their shoes with tar or mud; and, as they hobble past the "doctor," and he examines their wounds, he soon finds that his hands are much soiled, and discovers the object of the game.

**FIRE** is a game in which the new boy is made a fireman, who is sent in search of a fire; and when he cries out, as he has been instructed, "Fire! fire! fire!" the others come running from their engine-house, and salute him with a shower of stones.

**GOLDEN TREASURE** resembles *hide the straw*. The new boy is chosen "thief," two other boys "policemen," and one boy "judge," before whom the "thief" is brought. The "thief" is suffered to go and rob a house. The "policemen" capture him, and bring him before the "judge." The case is tried, and it is discovered that the "thief" has robbed a house where gold was hidden. The "judge" orders him to be searched; but, as nothing is found on his person, the "judge" says sharply: "Let me look in your mouth, and open it wide, for you may have hidden the gold there." As the prisoner opens his mouth, the others, who stand ready, stuff it with handkerchiefs and dirt and coal, as is most convenient.

## GAMES AND AMUSEMENTS OF UTE CHILDREN.

THE early life of the Indian child is closely associated with that of its mother. At a tender age it is placed in what is called, in the Ute tongue, a *kun* (the *u* pronounced as in *push*), which answers the purpose of a cradle. This is made by the mother out of wood and buckskin. A flat board, a little longer than the child, is cut somewhat in the shape of a small ironing-board, and on one side of this a skin pouch is attached, in which the pappoose is laid and snugly and immovably laced. Above the baby's head is a little wicker awning, beneath which the little face, with roguish black eyes, peeps out. From this *kun* the infant is only removed in cases of necessity; and as the mother performs her daily work, the arrangement, child and all, is leaned up against the side of the lodge, or the trunk of a tree, or even suspended from an overhanging bough. On a journey the squaw carries this strapped to her back, while the little one enjoys itself by retrospectively viewing the landscape. When the baby cries, as it sometimes will, it is gently swayed from side to side, and the soothing motion soon rocks it to sleep. The life of the Ute babe, therefore, is hardly a happy one. It has no rattles or gum-rings to play with, and indeed it would have no chance to grasp such toys, with its little arms confined to its sides. But it is a good child generally, and does not frighten its mother by placing things in its mouth and poking sticks in its eyes and ears. In lieu of such infantile amusements, it closely observes all that goes on around it, and probably thinks what great things it will do when it has emerged from its cocoon.

After it is old enough to quit its prison, the child continues for some years to be the constant companion of its mother. If a boy, he remains under the maternal care until he is old enough to learn to shoot and engage in manly sports and employments.

Indian children resemble their white brothers and sisters in disposition and the manner of amusing themselves. The small Indians play, laugh, cry, and act precisely as civilized children, and toys are as much a necessity with them as with our own little ones. They make their own playthings, and derive as much enjoyment from them as do white children from those which are bought in the stores. In this respect, necessity being the mother of invention, Indian youngsters possess more ingenuity than the little men and women of the East who are blessed with greater advantages.

At White River Agency, in northwestern Colorado, I one day came across a small pappoose, probably six years of age, who was employed in making toy horses of mud, the legs being supplied by



slender willow twigs. He had finished six or eight of them, two of which I secured, and they were excellent imitations of the animals which had served as his models. He displayed considerable artistic talent at this early age, but in his youthful mind he saw in them nothing but toys, which he had arranged in pairs, and in his childish way he made me understand that they were horses or ponies starting out on a hunt.

A little Ute girl was occupied in drawing, — not with pen and paper or slate and pencil, but, utilizing the materials which Nature had given her, she had taken a smooth cobblestone, and with a sharp flint had etched the figures of an Indian boy and girl dancing, and the production would have put to shame any kindergarten pupil. This work of art I also procured, but unfortunately left it, with other collections, at the agency in the hurry of our departure. These are examples of the employments of Indian children in their native state, uninfluenced by contact with civilized life.

A year later we were travelling through the barren cañons of southeastern Utah, surrounded on every hand by ancient ruined stone houses and other evidences of a long-departed race. But even amongst these remains of former centuries, we found many traces of the little ones, who had left in the plaster of the crumbling buildings the impressions of their little fingers, or the pictures of their outspread hands on the walls.

On all sides we saw quantities of broken pottery, and picked up here and there specimens of delicately fashioned arrow-points, some of them so tiny that they could scarcely have served for anything but toys. One day, in passing down a broad valley where the ancient ruins abound, we came across the site of a modern Ute encampment. Here the little folks had also left unmistakable traces of their recent presence in the remains of a rude play-house. A rough table had been formed by laying a large flat stone across two supporting rocks; on this a dozen pieces of the ancient pottery from the neighboring ruins had been extemporized for a tea-set, and arranged as though the little Utes had been playing tea-party, just as we have done ourselves in our early youth, the edibles being represented by little piles of sand and pebbles. In selecting their dishes the children had exhibited a remarkable appreciation of the beautiful, as these specimens of pottery were the finest and largest that we saw in that section, and one of them was the choicest example of this ware that we had seen in our travels. It is scarcely necessary to add that they were promptly transferred to our saddle-bags.

In the desert of northeastern Arizona we also had a somewhat limited opportunity of observing the pastimes of the children. As we approached the Moqui villages, built on high plateaus, we could

see scores of nude papposes running along the ledges and leaping from cliff to cliff, attracted by our approach.

The Moqui boys amuse themselves with their miniature bows and tipless arrows and their little throw-sticks (somewhat resembling boomerangs), practising for the hunt. By the aid of such weapons the men capture rabbits, which form an important addition to their larders.

The girls are all provided with dolls decked out with colored feathers and brilliant rags, or rain-gods carved out of rotten wood and gaudily painted, and it is a difficult matter to induce them to part with these treasures. A very pretty girl of fifteen, who possessed one of these, was loath to part with it, her mother telling us pathetically that she had owned it since she was a little child and valued it highly. But the glimpse of a shining new silver quarter was more than the garrulous old woman could resist, and we carried off the prize notwithstanding the protestations of the less avaricious daughter. In contrast with this parent was the mother who, in another quarter of Moqui, presented her three little ones to us, and with tears in her eyes told us that she had had two others, which (with a wave of the hand upward) had gone to a better land.

THREE LESSONS IN RHABDOMANCY.<sup>1</sup>

To those who have not seen the divining rod in working order, we would say that a forked branch of witch-hazel or of peach is selected always in the shape of the letter Y. The branches are grasped at the ends by the hands, with the palms turned upwards, the ends of the branches being between the thumb and the forefinger, the stem where the branches unite being held horizontally. Then the diviner, with the elbow bent and the forearm at right angle, walks over the ground, and the forked stems move, rising up or down, according as there is or is not a subterranean spring or mineral vein beneath the surface.

It has been my good fortune to take three lessons in rhabdomancy.

1. The first lesson was some seven years ago. It was given in eastern Ohio, at the time of the excitement over gas wells. Curious to relate, there appeared any number of philanthropic individuals who offered to locate a good paying gas or oil well for a small consideration. With them it was a case of heads I win, tails you lose. If they struck oil or gas, they got a handsome fee; if they failed, they lost nothing but their time.

One man in particular had been successful in one instance, and that was enough to establish his reputation as a great diviner. He interested some half a dozen people in our city. As a guarantee of good faith, he wanted to show his prospective investors how the magic rod worked in his hand.

I remember well the bright summer morning when we rode out into the country. Our conveyance stopped in front of a ten-acre lot, under which, according to the rodsman, gas flowed in an immense volume. We all stood silently around while the expert was getting his apparatus ready for the experiment. He used what I took to be two metal wires coming together into a fork or shank, on which was placed a covered cap. The contents of this cap was of course a deep secret. Holding his two elbows at right angles, he began to walk over the ground with military step. He assumed an expression best denoted by the word "intense." He started off in a trance-like state, and his amused audience followed on and on behind. Suddenly the rodsman seemed to be in a fit. He finally recovered his composure and his breath to say: "Here is the spot. If you dig down here, you will find enough gas to blow up a whole county." The performance of the rodsman was so remarkable that no one ventured to dispute his word. One of the party stepped forward

<sup>1</sup> Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890.



and said, "Let me try it. I should like to see whether the rod will wiggle in my hand." But the rod remained straight and motionless. Then others ventured to try the instrument, but in every case the rod refused to move in the hands of an unbeliever. I afterwards learned that one man, having more faith than judgment, did sink a shaft down some hundred feet on the spot located; that, instead of gas, there issued forth from the earth a copious volume of water.

2. My second lesson was extremely interesting and instructive. Some five years ago I ran across a curious specimen of the Dick Dousterswivel order in Yates County, New York. He had a local habitation, and a name for finding water, but at this time he was engaged in locating gas and oil wells. I made his acquaintance, and soon persuaded him to show me some of the secrets of his craft. He was not particularly secretive or modest in talking about himself and his doings. He certainly had a fond belief in his extraordinary power to locate water, oil, and gas veins by the aid of the rod. His *répertoire* included a large assortment of forked sticks. Some were simply green tree twigs; others were of wire or metal; others, again, were incased in leather.

I met the rodsman by appointment one Sunday afternoon, and together we experimented with the different wands. I tried each and all of them, but in no single instance was I successful in having any twisting, or turning or signs indicating water, gas, or oil under the surface. However, in his hands, any one of the rods would twist and turn in a most remarkable manner. Two or three times I quietly marked the exact spot which he had indicated. After leading him off to other places, and then back again to spots already marked, I discovered that he located entirely new places.

I rather think that I won the confidence of the rodsman by professing deep interest in his magical performance. I took so many lessons in modern rhabdomancy that he came to regard me as a convert to his art. After a while, he expressed the belief that I would soon be able to work the twig as well as any one. Certainly I have since become quite an adept in the tricks of his trade.

Let me state that this rodsman was really sincere in the belief in his own power. He was not a little proud of the workings of the rod in *his* hand. He had exhibited his different forked sticks in some half a dozen counties in New York State. His name had been celebrated in the local papers, from which he kept many clippings. Two or three extracts will suffice to show popular confidence in his claims to be regarded as a wonderful diviner. This is from the "Chittenango Times": "And so it is; down goes the well, and it goes down where Jonathan and his divining rod have located it." Another extract, from the "Ithaca Daily Journal," reads as fol-

lows: "Some time ago, Dr. Champlin devised an instrument which will disclose the existence of natural gas, no matter how deep down. It is a secret, not a patented appliance. I have seen its operations, seen the truth of its actions verified, and have an abiding faith in it" (September 3, 1889). In the "Dundee Record" there is some doggerel, in which occurs this line: "We put our trust in Champlin and his great divining rod." One man had faith enough to pay all the expenses of the rodsman to Texas. The "San Angelo Standard" said: "We think Mr. C. is a man of astounding abilities, and would be as famous as Edison if better known." And so notices of this extraordinary diviner might be multiplied.

3. My third lesson in rhabdomancy was about a year ago. Last December there appeared in the "New York Times" an account of the wonderful discoveries of a diviner in Morrisania. I made up my mind to go the next day and see for myself. The scene of operation was a brewery yard, and there the expert showed several of us what he could do. In this case the magic instrument was quite different from many I had seen, or even heard of. A small lump of metal, looking like a plumb-bob, hung from a fine wire, which was connected (so he said) with a small electrical apparatus held in the hand. The diviner claimed that he had located from the floor on which we then stood the direction of a hose filled with water on the floor below. He also claimed that the vibration of the wire indicated approximately the volume of water beneath the surface of the ground. The diviner distinctly repudiated any magic that might be attributed to his art. On the contrary, the apparatus which enabled him to detect subterranean springs was a scheme of his own invention, and was based on scientific principles.<sup>1</sup>

Several of us tried our hand at locating any hidden spring that might be running under our feet. Only in one instance did the wire show the least vibration or quiver. When the diviner walked over the same spot, a very considerable agitation of the wire was noticed. Several times he stopped and said, "Here is a place where the water is not only large in volume, but swift-running." The expert was very loath to impart much information about his scientific device, and in many ways our tests with him were unsatisfactory.

Here endeth the third lesson.

The practical use of rods or wands dates back to ancient times. It was known to the Greeks, from whom we get our word "rhabdomancy." M. Lenormant, in his "Chaldean Magic," mentions the use of divining rods by the Magi. He says that divination by wands was known and practised in Babylon, and "that this was even the

<sup>1</sup> *New York Times* of January 12, 1889.

most ancient mode of divination used in the time of the Acadians." Then came a revival of the superstition in the Middle Ages,<sup>1</sup> when the rod was used chiefly as a means of discovering hidden treasures or precious metals, of detecting guilt, etc.

The supposed mystic movement of the divining rod is one of the commonest superstitions in American life. Tracing the antecedent history of the rod in this country, it would appear that the early New England settlers were in the habit of using the hazel twig to find veins of water. Many of the tea-kettles of our grandmothers were filled by rhabdomancy. The pioneers carried the superstition wherever they went. The authors of the "Life of Lincoln," in the "Century Magazine," say:<sup>2</sup> "They (the pioneers of Illinois) were familiar with the ever-recurring mystification of the witch hazel or divining rod."

Too often rhabdomancy has been used by quacks and impostors. The divining rod has been the stock-in-trade of every Cagliostro. In 1798, or three years after the death of the original Cagliostro, a farce was enacted in the town of Warren, R. I., almost parallel to the scene described by Carlyle.<sup>3</sup> A certain schoolmaster spread the notion that there lay hid a treasure which might be fortunately lifted. The "Darby Ring" was a circle of some forty feet in diameter, about which the fortune-hunters, in single file, would follow their leader at a dog-trot, reciting some silly jargon and holding aloft a forked stick of witch hazel, which would enable the holders to discover the presence of the buried treasure.<sup>4</sup> Think of those grave, practical ancestors of ours prancing about the "ring," each with his magic stick! How they must have danced after they learned the truth!

Speak of a hidden treasure, and the cupidity of man is easily aroused. In his "Life of Jo Smith," the founder of the Mormon sect, Mr. Kennedy, says that the principal business of the Smiths, father and son, consisted in finding water, digging wells, and in raising money from dupes to find buried treasures by the divining rod.

When gold was discovered in California, all sorts and conditions of rodsman flocked to the field to offer their services. A writer in the "Democratic Review" for March, 1850, says: "Since the discovery of mines in California, a Spanish gentleman in the city of New York has advertised for sale to the adventurers a mineral

<sup>1</sup> The first mention is credited by M. Chevreul to Basil Valentin, a monk of the fifteenth century.

<sup>2</sup> November, 1886.

<sup>3</sup> In his essay, *Count Cagliostro*, the end of part i.

<sup>4</sup> *Youth's Companion*, August 9, 1888.



rod which will direct them to the richest deposits, and by which he has made his own fortune. In proof of their excellence he also published the certificates of several men of science." How generous some men are, after they have made their own fortune!

Coming down to recent times, Prof. R. W. Raymond, a mining engineer, gives several instances of encountering, in Western mining regions, parties of capitalists accompanied by experts whose business it was to discover mines by the use of the divining rod. Indeed, we do not think that the following statement of a writer in "Harper's Magazine" is any too broad:<sup>1</sup> "Almost every county and every State of the Union has its professional adept at divination, at least so far as the discovery of hidden well-springs is concerned, and our mining districts of the West are prolific in these modern soothsayers who claim to be in familiar communication with subterranean stores of wealth, and stand ready to betray the confidence for a consideration."

The real question is, Why is any stick or stone magical? Briefly stated, it is one of the recognized principles in magic that any real or fancied resemblance of a stick or stone to any portion of the human body, any analogy based on color, is enough to give such things a reputation for magical virtues. In Scotland, stones were called by the name of the parts they resembled, as "eye-stane," "head-stane;" they possessed, of course, certain mystic properties. The whole "Doctrine of Signatures," in old medical practice, was based on this kind of magical reasoning. Thus, the euphrasia, or eye-bright, was supposed to be good for the eye; the mandrake possessed certain occult virtues because its roots resembled the human body. Now, the divining rod in form resembles the letter Y, and vaguely the form and number of limbs of the human body.<sup>2</sup> In this association of ideas lies, I think, the explanation of some of the magical properties attributed to forked sticks.

With regard to rhabdomancy, to all the strange uses of the divining rod, what is the method of folk-lore? The student of folk-lore will compare the uses and practices of civilized people with similar uses and practices among the uncivilized. He fails, however, to find anything exactly similar to modern rhabdomancy among people in a low stage of culture. He does find magic wands, but he does not find the "working the twig" as we moderns have come to see it.<sup>3</sup> There-

<sup>1</sup> Vol. lxx. p. 912.

<sup>2</sup> Kelley (*Indo-European Folk-Lore*) says: "In every instance the divining or wish rod has a forked end. This is an essential point, as all authorities agree in declaring. Now a forked rod (or a forked raddish) is the simplest possible image of the human figure."

<sup>3</sup> So acute a student of comparative folk-lore as Mr. Lang is reluctant to confess that "not very much" is known of the divining rod among uncivilized

fore it would seem that the finding of water or seams of precious metal by the use of the rod is a comparatively modern device or invention.

The last lesson we would attempt to gather from the divining rod is this: Once let a superstitious practice start, there is no telling how or when or where it will end.

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peoples. For parallels, see Taylor's *New Zealand*, p. 91; Benton's *Eastern Africa*, p. 261; Davis's *China*, vol. ii. p. 101; Stravornius's *Java* (in Pinkerton), xi. 132. Sir John Chardin (Pinkerton, vol. ix.) says that in India it was common for diviners to accompany conquerors and to point out concealed treasures.

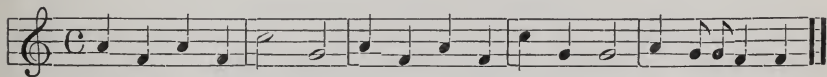
## SOME TALES FROM BAHAMA FOLK-LORE.

## FAIRY STORIES.

## DE GIRL AN' DE FISH.

Dis day dis girl vwen' down to de sea for salt vwatah. She ketch one little fish hout de conch shell.<sup>1</sup> She name 'im Choncho-wally. She put 'im in de vwell. Ev'ry mohnen she use to put some 'er breakfas' in de bucket an' carry to de fish; an' some 'er dinner, an' some 'er supper. She feed 'im 'till 'e get a big fish.

Dis mohnin', vw'en she vwen' to cahy de breakfas' for 'im, she sing:—



Conch-o, Conch-o-wally, Don't you van' to marry me, my deddy short-tail.

'E comes up an' she feed 'im. Den she let 'im go down. Vw'en she vwen' home, de boy say, "Pa, siste' got somet'in' inside de vwell."

Den de nex' day she come; bring vittles again for 'im. De man say to de boy, "You go behin' de tree an' listen to vw'at she goin' sing." De gal sing:—

"Conch-o, Conch-o-wally,  
Don't you vwan' to marry me,  
My deddy short-tail?"

Huh! De boy ketch it; 'e gone; tell 'e pa. De boy say, "Pa, sister say, 'Conch-o, Conch-o-wally,' etc. De man go; 'e took he grange,<sup>2</sup> 'e sing, "Conch-o, Conch-o-wally," etc. De fish come hup; 'e strike 'im. 'E carry 'im home an' dey had some fur dinner. De gal say, "I bet you dis nice fish!"

Den de gal took some in de bucket to cahy to de fish. Den vw'en de gal vwen' to de vwell to call de fish, she sing, "Conch-o, Conch-o-wally," etc. She sing again, "Conch-o, Conch-o-wally," etc. She ain' hear no fish, an' she ain' see none. She sing again, "Conch-o, Conch-o-wally," etc. She begin to cry now, "Conch-o, Conch-o-wally," etc. Den she vwen' home to de house, behin' de house, an' she cry 'erself to death.

*E bo ban, my story's en', etc.*

<sup>1</sup> One of the common sports of Bahama children is to catch tiny fish which find harbor in old conch shells.

<sup>2</sup> Fish-spear.



B' LITTLE-CLOD AN' B' BIG-CLOD.<sup>1</sup>*Once it vvas a time, etc.*

B' Little-Clod, had one horse and B' Big-Clod had two. B' Big-Clod use to take B' Little-Clod's hoss an' to work 'im, and use to give 'im nothin' to heat. B' Little-Clod get wexed. An' 'e vwent to take B' Big-Clod's hoss to work too. Vwen 'e vwent to take 'is hoss, B' Big-Clod slapped B' Little-Clod down an' 'e sent 'im away. 'E say, "Jus' le' me sleep here to-night!" 'E sleep alongside 'is granfader, B' Little-Clod. B' Big-Clod put B' Little-Clod in front an' put 'is granfader over back. An' B' Little-Clod 'e vwent over back, an' put 'is grandfader in front. An' B' Big-Clod come an' 'e cut off 'is granfader's head because 'e t'ought it vvas B' Little-Clod. An' nex' mornin' B' Little-Clod vwent to buy one bottle o' beer. 'E sent 'is granfader a glass o' it, — vvat vvas dead. An' 'e fix on 'is granfader's head. *Good!* 'E still had him layin' down. 'E sent it wid de man vwich 'e buy de bottle o' beer from. Vw'en de man vwen, 'e say, "Sir!" an' 'e slap 'im side de head to make 'im vwake; 'e t'ought 'im 'sleep an' 'e knock 'is head off. Den B' Little-Clod begin to cry. De man say, "No, doan' cry," 'e say; "I 'll have 'im buried decent, an' I 'll give you t'ree t'ousan' dollar besides, if you doan' make no noise!"

'E dig 'im up an' 'e carry 'im down in market to sell 'im. Dey vvas goin' put 'im in jail. Dey say 'e kill one ole man. An' as 'e vvas comin' back, dark did ketch him in de road an' 'e ask one man to let 'im sleep dere dat night. An' man say, "I let you sleep in de hold hoss stable." An' 'e say, "All right, sir." An' de old man did ask 'im if 'e was hungry. An' 'e say, "Yes, sir." An' de man did give him some cold hominy to heat. An' de man, vwen 'e vvas done eatin', 'e vwent in de hoss stable an' 'e set down. An' as 'e vvas settin' down de man's wife come past an' see 'im, an' ax 'im, "Vw'at you want dere for?" 'E say, "You husban' sent me dere to sleep to-night."

Vw'en B' Big-Clod did kill his hoss, 'e had his hoss skin in his han' an' 'e tied it roun' his feet. De woman did give her husband cold hominy to heat.

All de good t'ings she had for de tailor she put in de shelf. An' she put some in 'er bed; an' she put de tailor in a big chist. An' den dey was settin' down in de house, de t'ree on 'em; de little boy, de man, an' his wife.

An' de man say to de little boy to pitch a riddle, an' den de boy say, "I don' feel like pitchin' no riddle!" An' de woman say, "You

<sup>1</sup> One can see in this story, albeit somewhat mutilated and abbreviated in the translation, the Bahama version of Andersen's "Little-Claus and Big-Claus."

know you' mudder an' you' fadder learn you some riddles." Hax 'im if could n' pitch no riddle. 'E say, "Hall right, mam." 'E say, "Ma riddle, ma riddle, ma-rendi-ho. Perhaps you can tell me dis riddle, an' perhaps you cahnt." <sup>1</sup>

'E say, "My mudder had a hog had twelve pigs bigger 'n de twelve burns <sup>2</sup> vw'at vwas in de hoven. De hog vwas jus' 'bout as big as de stuff' pig dat de woman got underneath de bed, an' de sty de hog vwas in jus' 'bout as big as de chist vw'at de tailor vwas in," — an' den de man vwent in de cubbard, 'e take down de twelve burns; 'e take de stuff' pig from underneath de bed. 'E take de chist, an' 'e t'row it in de ribber, vw'at de man vwas in. An' 'im an' de boy heat de burns, an' dey had de stuff' pig. An' 'e take his wife an' 'e t'row 'er in de ribber.

*E bo ban, my story's en', etc.*

DE WOMAN AN' DE BELL-BOY.<sup>3</sup>

It vwas a woman. She hax Miste' Sammy vw'at 'e do vw'en 'e go huntin'. She told 'im he turns to wood, 'e turn to rock, 'e turn to hiron. Den his gran'mudder call 'im. She said, "My son, talk some an' laugh some."

So dis day 'e vwen' huntin' in de woods. 'E met hup wid dis ole woman. She hax 'im 'f 'e vwant to take a vwalk wid 'er. 'E told 'er, "No!" 'E say, "'E neve' vwas bro't up wid company."

She vwent 'side de bush an' she turn to old vwitch. Her teet' <sup>4</sup> was two feet long. 'E turn to wood. She chop 'im down. Den 'e turn to hiron. She bite it down. Turn to rock. She blow it to pieces. 'E turn to copper. She p'int it from 'er (vw'en she p'int, de rock vwave away).

Den de boy turn to a bell. Den she turn back, said, "Le' me go to my restin' hole!" So dat 's de end o' dat ditty.

GREGO-GRASS AN' HOP-O'-MY-THUMB.<sup>5</sup>

Hop-o'-my-Thumb had five brudders, an' hevery one on 'em vwas bigger 'n him; 'e vwas de younges', an' 'e vwas only as big as you' little thumb.

So now de ma vwas dead. Now all on 'em vwas goin' trabbelin'.

<sup>1</sup> The usual doggerel given when "pitching" or giving a riddle.

<sup>2</sup> Sweet cakes.

<sup>3</sup> In this tale the central thought is seen to be quite similar to that of "Die Goldene Ziegenbock," by Grimm. There the boy and his sister, pursued by a witch, are transformed into many things.

<sup>4</sup> In European folk-lore the witch is generally characterized by having two very long teeth.

<sup>5</sup> Evidently a confusion of "Jack the Giant-Killer" and Grimm's "Thumbling."

Dey vwen', dey vwen', all t'r'u' de bushes. So now dey trabbel all dat day, an' vw'en de sun was down dey see one light. Now dey gone, dey *gone*, dey gone 'til dey come to dat light. So vw'en dey come to de house, Greo-grass wife say, "Children, whey you no goin'? 'f my husban' meet you no here, 'e 'll tear you hall to pieces." De woman say, "Make haste! Come here! le' me hide you!" She hide 'em somewhey in one secret room in de house. Den, when she hide 'em, her husban' come wid a whole lot o' tear-up children; whole lot o' beastes, helephan'—'e was so strong 'e could kill anything! Soon 's 'e git in de house, 'e say, "Humph! humph! I smell de blood o' one hold Englishman!" De woman say, "No!" She say, "'T ain't a soul in dis house!" Geo-grass say, "Dat haint no good, I smell de blood o' one hold Englishman!" Greo-grass vwen' all t'r'u' de house smellin'. Vw'en 'e look in dat room, 'e fin' em; it vvas five on 'em. After 'e fin' em, 'e say, "Ne' min', I'll have dese five fo' my breakfas' in de mornin'!"

So now Greo-grass had five children, too. His wife made five gold cap an' five silver cap. Greo-grass put de five gold cap on his children, an' put de five silver caps on de five hother children. Den Hop-o'-my-thumb got up durin' de night while Greo-grass vvas sleepin'. He take de five gold cap an' put 'em on *his* children, an' put de five silver ones on *Greo-grass's* children. 'Fore day in de mornin', soon 's de firs' fowl crow, Hop-o'-my-thumb jump hup; 'e call all his children: 'e gone. Den, after Hop-o'-my-thumb gone, Greo-grass jump hup. 'E cut off all five he children head: 'e did n' know. After a little while 'e fin' hout it vvas 'is children; 'e vvas so vex 'e did n' know vw'at to do; 'e gone to his wife, 'e say, "Hey! you cause me to do dis! 'f you want so hold an' tough I cut hoff you head!" Den Greo-grass say, "Ne' min', I go an' look fur 'em." So now Greo-grass gone! Hevery step 'e make half a mile. Now Hop-o'-my-thumb fin' Greo-grass vvas gainin' on 'im. So him an' he brudders vwen' undernead de rock. So it vvas gittin' dark; soon as Greo-grass git abreas' dat rock, 'e lay down an' vwen' to sleep. Soon as 'e begin to snore, 'e vwaken all de children dat vvas undernead the rock. Now Hop-o'-my-thumb vvas goin' kill 'im. All de hoder brudder say, "No, brudder, doan' go, 'e kill you." Hop-o'-my-thumb say, "'F you doan' hush I kill you!" Hop-o'-my-thumb come out; 'e take Greo-grass's sword. Vw'en Hop-o'-my-thumb take Greo-grass's sword, 'e come down so; Greo-grass jump two mile hup in de hair. Vw'en 'e come down 'e kill 'eself dead! Hop-o'-my-thumb call all de brudders from undernead de rock. Den dey vwen' back again to Greo-grass's house. Vw'en 'e get dere, Greo-grass's wife say, "Whey Greo-grass?" Hop-o'-my-thumb say, "Greo-



grass cannot come, for Great Cay<sup>1</sup> is belongs to Hop-o'-my-thumb." Dat 's all.

DE DEBBLE AN' YOUNG PRINCE HAD A RACE.

*Once it vvas a time, it's a very good time,  
It vvas n't my time, it's old people's time,  
Vw'en dey use' to take codfish to shingle house.*

Dis young prince vwent in chase fur Brer Bobby. 'E say to Brer Bobby, "I hear you's a good gambler." 'E says, "I vwant a trial with you." So dey vwent off to gamblin'. After dey vwent off to gamblin', de more de Debble did put out, de young prince would win 'im. 'E said, "Young prince," 'e said, "I vwant a box four square wide, four square deep." Vw'en 'e vwent home 'e told his mother. She vwent an' git dis debble box. She said, "Have I tol' you 'bout gamblin'?" So 'e vwent on wid dis box, an' as 'e vwen' 'e met up by a man feedin' turkeys. An' 'e ask 'im, "Whey Brer Bobby live?" 'E said, "'E live 'bout t'irty miles from here." Vw'en 'e got dere, 'e knock to de gate. 'E said, "I come to bring you dis box." 'E said, "Dat 's right, young prince, it exactly like mine, four square."

'E give 'im a wooden ax an' a wooden machete.<sup>2</sup> 'E said, "I vwant my 'erbs fur my dinner to-day." Vw'en 'e vwent, 'is ax break. De girl come. Vw'en de girl come, she ax young prince vw'at vwas de matter. De young prince say, "You' pa gi' me dis wooden ax an' dis wooden machete to cut dis fiel', like I could cut it!" She say, "Young prince, don' cry; come, lay in my lap." Vw'en 'e vwent, young prince lied in 'er lap; 'e vwent off to sleep.

She said, "Jumpin' do jumpin', I vwan' dis ground cut, an' I want de herbs fur my fader's dinner at twelve o'clock!" So vw'en 'e vwent to his dinner-table he had de herbs dere. "Young prince, you good as dat?" "I good as dat an' better, too!" 'E said, "Heagle heggs up in dat tree, dat glass tree. I vwant 'em down fur my breakfas' in de mornin'!" 'E vwent to de tree, but 'e could n' git up. De more 'e go up, de more 'e slip down. So de girl vwen' dere; she gi' 'im 'er finger nails, an' she took his uns. An' den 'e brought de heagle heggs to de Debble, an' 'e ask 'im 'f 'e vwas good as dat, an' 'e say, "Good as dat an' better, too." So 'e said, "Now, young prince, you marry my daughter." (Did I tell you 'er name? — my daughter Greenleaf.)

<sup>1</sup> Giant's Home. Cay, from the Spanish *cayo*, a rock or reef, is the name given to an island in the Bahamas.

<sup>2</sup> From the Spanish *machete*, a cutlass, — an interesting reminder of the Buccaneer ancestors of some of these same Bahamians, who, if tradition speaks truly, were wont on occasion to use these instruments for other purposes than that of cutting down weeds and bushes.

Vw'en dey vvas married dey sleep dere till two o'clock dat night, vw'en dey git hup; dey cut dese banana tree an' dey laid dem in de bed.

One took de seven-mile hoss an' one took de six. She took two heggs as she vvas goin'.

'E<sup>1</sup> took 's t'ree-leg jackass; dat jackass go sixty mile to sixty minute, so vw'en 'e vwent from 'is house, 'e say, "Fisky lang, lang, fisky too; boss raskality!" So 'e ketch 'er. 'E say, "My daughter Greenleaf, how you git across dis ribber?" "I drink; me hoss drink!" An' 'e drink an' 'is hoss drink. 'E vwent on chasin' 'is daughter. She vwen' on; she dash anudder hegg; she say, "I hope dat may be de bigges' pear-pricker<sup>2</sup> dat ever vvas, an' she be on de eas' side an' 'e on de vves!" She said, "I cut; my hoss cut!" Vw'en 'e vvas finish cuttin', de girl vvas in de city, so 'e turn back.

She tol' de young prince she would stop dere at de blin' man's, an' 'e could go see 'is parents. So she said, "Don' let de puppy kiss you' lip, or else you forgot me!" So 'e vwen' on, an' as 'e vwent home 'e vvas so glad to see 'im de puppy kiss 'is lips, an' jus' as de puppy kiss 'is lips 'e forgot 'er. An' den 'e vwent an' got an'or lady an' 'e got married to 'er. After 'e got married to 'er 'e 'ired a servant. Dis lady (Debble's daughter) vwent over de vwell. She said, "I'm too pretty to be a young prince servan'; I jus' do to be 's wife." So she vwen' home an' tole 'im. So 'e vwen' an' hired a middle-aged vwoman. So vw'en she vwen' to de vwell, she look up in de vwell; she look up on de tree. She vwent home an' tol' de young prince, "Dat vvas a good lookin' lady stayin' to de blin' man's." 'E said, "Go an' hax 'er to visit my gardens."

She had two doves, a rooster an' a pullet, in one cage. She hax 'er to vwell, an' she brought dese two doves. Doves had a corn in de cage. Vw'en de rooster dove would bring out dis corn, de pullet dove would carry it in. So dey hax 'er vw'at vvas de meanin' o' dose two birds. So she up an' tol' 'em. She say she save young prince life, an' 'e brought 'er ere an' lef' 'er to de blin' man. So after she said dat, 'e flew right from de girl w'at 'e marry an' marry dis one. De minister had to marry 'em over again. So after de minister marry 'em over again, I vvas passin' an' I vw'isper to 'r 'er; she vvas so good lookin' so young prince run out, an' 'e give me a kick an' sen' me here to tell you dat little ditty. Dat 's de hend o' dat ditty.

*Charles L. Edwards.*

<sup>1</sup> "De Debble" starting in pursuit.

<sup>2</sup> Prickly pear, one of the *Opuntia*, very common at Green Turtle Cay.

## CONTRIBUTIONS TO NEW ENGLAND FOLK-LORE.

THE following story about cucumbers I have heard told as a wise saying of many a doctor in Vermont, and each one is believed to be the originator of the recipe: Take a cucumber and peel it, cut it into very thin slices, put on vinegar, salt, and pepper, then *throw it out to the hogs*, and it will not hurt one. The italicized words are spoken more rapidly than the others, accompanied with a cunning smile.

Another smart saying I have heard repeated in many towns: Eat dried apple for breakfast, drink cold water for dinner, and let the apple swell for supper.

Children should not be allowed to rap in sport at their own door for admission, for it is a sign of sickness or death in the family. (Grafton County, N. H.)

If the lungs of a brother or sister who has died of consumption be burned, the ashes will cure the living members of the family affected with that disease. (Grafton County.)

A short time ago I was visiting a patient one evening<sup>1</sup> in a family, when one of her neighbors related the following incident: About five years ago she and her husband were at home alone on Sunday afternoon, the children all being away, when they heard a moaning noise in the wood-box. They both heard it distinctly. It sounded like the groans of one in distress. They examined the box to see if any cause could be found therein. Finding none, they went into the cellar underneath the box; also went around the house, but nothing was discovered that could explain the moaning. When the cover to the box was lifted up, the noise ceased; when let down, and they went away from it, the noise began again. This was repeated several times, then ceased entirely. During that week they received a letter announcing the death of a relative's wife, who died on Sunday, and just at the hour when they heard the moaning in the wood-box. It was confirmed in their minds that that moaning was a warning of the death of their relative. (Orleans County, Vt.)

In dressing a new-born babe, lay the umbilical cord to the left, and the child will not wet the bed when sleeping. (Orleans County.)

<sup>1</sup> I have always noticed that these wonderful witch and ghost stories flow more freely in the night than in the day time.



In the summer of 1852 I was at a farmhouse in a rural town in Grafton County, New Hampshire, when a travelling woman, coarsely dressed, called to get a glass of water to drink, and inquire the distance to the next village. She drank the water and started on her journey. Scarcely had she gone thirty rods when the woman of the house said she believed the traveller was a witch, and she was going to try her. She immediately took a knitting-needle from her work, found one of the traveller's tracks in the path, and stuck the needle into it. Almost immediately the traveller stopped, turned around, stood still, and gazed towards us, who were watching the trial. The woman of the house said she would not remove the needle from the track, even if the traveller should never move again ; but she turned soon, and went on without stopping. The woman with the needle believed the steel had power to fasten a witch in her tracks so she could not move, and when she saw that the woman went on her way, she believed the power was lost by her speaking ; so she tried another track with the needle, but without effect.

At the foot of a steep and rugged mountain in a New Hampshire town, where the highway has scarcely room to be built between the precipitous ledges and the Connecticut River, lived a woman, between 1840 and 1850, who believed in all sorts of witchcraft. Every pain she had she thought was caused by witches. Every perplexity of life was caused by evil spirits. When she was sick she was often overheard talking to and threatening the witches, whom she could not see, but did not doubt their presence. For years she constantly wore a string of beads of mountain ash around her neck to keep off the witches. These beads were made from the small branches of the mountain ash (*Pyrus Americana*, D. C.), sometimes called witchwood. They were cut about three eighths of an inch in length, the bark being left on, and strung on a string running through the pith. She was careful to keep them concealed, but sometimes they would work up above her collar and be conspicuous. This species of tree was once quite popular among New England witch-believers as a charm against witches.

In one of the inland towns in Grafton County, New Hampshire, the following story was told of a woman, between 1830 and 1845, who was accused of being a witch : She called one day at the house of one of her neighbors, who had ten fine pigs only a few days old, and wanted the owner to give her one. She was informed that all of them had been promised and sold, so that he could not accommodate her. She replied that if he did not give her one he would be sorry for it. The woman left the house, and in about two hours

afterwards the ten pigs jumped upon the rail fence and scampered off like squirrels, and never returned, nor were they ever heard from.

In another town in Grafton County, New Hampshire, in about 1820, lived a family who believed in witches. One day their oldest child, a boy four years of age, was taken sick. The mother at once suspected that he was bewitched by a neighboring woman; and, while she was caring for him, the boy looked out of the window across a ravine, and said he saw the woman suspected coming over the hill to trouble him, and called her by name. The mother looked out, but could not see her, being invisible to her but plainly visible to the boy, who dreaded her. The woman suspected was a particular object of hatred to the mother, who was the more exasperated because of the invisibility to her and visibility to her boy. The boy recovered as soon as the suspected woman left his presence.

In the town of Ryegate, Vermont, in 1846, lived a man who believed in witchcraft, warnings, ghosts, etc. I heard him remark one day that he had observed a white bird flying slowly in circles over a neighboring graveyard. He expressed himself very confidently that it would not be long before there would be several burials in that yard. He said he had observed the occurrence many times, and never knew it to fail. I have heard this belief expressed many times since in other New England towns, and think the belief among the uneducated is more prevalent at the present time than is generally supposed.

Between 1845 and 1855 there lived a blacksmith in the town of B——n, N. H., who was a firm believer in witchcraft. One day a man came into his shop to get a small job of work done forthwith, being in a hurry to return to his work. The blacksmith suspected him possessed with powers of witchcraft, and determined to try him under some of the popular rules for the detection of his art; so he nailed a horseshoe over the door, believing that if so possessed he would be unable to pass out of the shop under it. The man's job was immediately finished; but, instead of starting for home, he lingered in the shop nearly all the forenoon, and seemed in no hurry to get away, pretending that he was waiting to see a man who, he thought, would shortly pass that way. This sudden change in the plans confirmed the blacksmith in his suspicions of the man's character, and he removed the shoe from over the door, and the man started for home at once.

In 1846 I was informed by an intelligent woman, in a rural town

in New Hampshire, that she was weaving one day when all at once her loom and web began to act badly; she tried to "fix" it, but it persisted to get out of fix just as often as she could set it right. She believed it was bewitched, and threatened to heat some water and scald the witch that was the cause of her trouble. The water was put upon the stove to heat, but before the water had time to boil, the witch departed and the web worked as well as ever.

On another occasion, this same woman churned three days on some cream before the butter would come, and then only after she had threatened to throw the cream into the fire.

I once attended a woman in confinement in one of the northern towns of Vermont, in about 1863 or 1864, when the following incident occurred: As soon as the child was born, the grandmother brought along one of the mother's shoes and requested me to place it over the child's head. Several of the neighboring women were in at the time, and we all were so amused at the request that it was not granted nor repeated. The object of this request I never could find out.

If candles are dipped on Friday, there will be a death in the family within one year. (Southern Vermont.)

*John McNab Currier.*



## THE SOCIAL ORGANIZATION OF THE SIOUAN TRIBES.<sup>1</sup>

### DEFINITIONS.

VERY few white people, even those who have spent years among the Indians as missionaries and teachers, have any knowledge of the social organization of these tribes, which is based on kinship ties, as is the case in other tribes. One reason for this want of knowledge is the connection of the social organization with the religion of the people.<sup>2</sup>

The tribes belonging to the Siouan linguistic family are the Dakota (wrongly styled the Sioux), Assiniboin, Omaha, Ponka, Kansa, Osage, Kwapa, Iowa, Oto, Missouri, Winnebago, Mandan, Hidatsa, Crow, or Absaroka, tribes whose priscan territories lay in the region now known as Dakota, Montana, Minnesota, Wisconsin, Nebraska, Iowa, Illinois, Kansas, Missouri, and Arkansas; the Biloxi, who were formerly near Mobile Bay; the Catawba, of South Carolina; the Tutelo, Sapona, Occaneechi, etc., of North Carolina and Virginia.

Most of these tribes are still divided into gentes, each gens consisting of consanguinei, who reckon descent in the male line. Where descent is in the female line, the name *clan* is used instead of *gens*.

Several of the tribes are divided into half-tribes, and others are composed of phratries, each half-tribe or phratry being divided into gentes. In several of the tribes, each gens is composed of sub-gentes.

### DAKOTA TRIBES.

The Dakota call themselves "Otceti cakowi<sup>n</sup>," *The Seven Fire-places*, or *Council-fires*, referring to their original gentes, now tribes, which are as follows: Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup>, Waqpe-kute, Waqpe-to<sup>n</sup>wa<sup>n</sup>, Sisito<sup>n</sup>wa<sup>n</sup>, Ihañkto<sup>n</sup>wa<sup>n</sup>, Ihañkto<sup>n</sup>wa<sup>n</sup>na, and Tito<sup>n</sup>wa<sup>n</sup>.

The Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup> are the original Santees, but the white people, following the examples of the Yanktons, Tetons, and Yanktonnai, now extend the name to the Waqpe-kute, Waqpe-to<sup>n</sup>wa<sup>n</sup>, and Sisito<sup>n</sup>wa<sup>n</sup>.<sup>3</sup>

<sup>1</sup> The Indian words in this article are expressed in the alphabet adopted by the Bureau of Ethnology, which varies in a few instances from the Dakota alphabet of Dr. Riggs. Thus, c of the former is equivalent to ś of the latter; tc = ć; tc' = ć'; k' = ḳ; p' = p̣; j = ź; q = ħ; x = ġ; ñ (before a k-mute) = n; ñ (a nasal, as in French *bon*, *vin*) = n.

<sup>2</sup> See the author's article on Osage Traditions, in *Sixth An. Report Bureau of Ethnology*; also his paper on Osage War Customs, in the *Am. Naturalist*, February, 1884.

<sup>3</sup> S. R. Riggs, in Smith's *Contr. Knowledge*, vol. iv. p. xvi., 1852.

*Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup> gentes*. — The Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup> (Mdewakantonwan, of Riggs and others) are so called from their former habitat, Mdewaka<sup>n</sup>, or "Spirit Lake," really, *Mysterious Lake*. The whole name means Mysterious (or Spirit) Lake Village. Rev. A. L. Riggs says that the name is of recent origin, but we find it used by De L'Isle as early as 1703.

1. Kiyuksa, Breakers (of the law or custom). So called because members of this gens disregarded the marriage law, taking wives within the gens. (Kee-uke-sah, in 1806, *vide* Lewis and Clark.)

2. Qe-mini-tca<sup>n</sup>, a hill covered with timber that appears to rise out of the water (Qe, *mountain*; mini, *water*; tca<sup>n</sup>, *wood*). Red Wing's village, a short distance from Lake Pepin, Minn., was so called. Sometimes called Qemnitca.

3. Kap'oja, Unincumbered with much baggage, "Light Infantry." "Kaposia, or Little Crow's village," in Minnesota, in 1852.

4. Maxa yute cni, Eat no geese.

5. Qeyata oto<sup>n</sup>we (of Hake-wacte, the chief), or Qeyata to<sup>n</sup>wa<sup>n</sup> (of A. L. Riggs), Village back from the river.

6. Oyate citca, Bad Nation.

7. Ti<sup>n</sup>ta oto<sup>n</sup>we (of Hake-wacte), or Ti<sup>n</sup>ta to<sup>n</sup>wa<sup>n</sup> (of A. L. Riggs), Village on the Prairie (ti<sup>n</sup>ta). (Tin-tah-ton of Lewis and Clark, 1806.)

These seven gentes still exist, or did exist as late as 1880.

*The Waqpe-kute*. — Waqpe-kute, Shooters among the Leaves (*i. e.* among the deciduous trees, as distinguished from the Wazi-kute, Shooters among the Pines). The principal chief of the Waqpe-kute is Hu-caca, Red Legs.

After the Minnesota massacre, the Waqpe-kute and Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup> were transported to Dakota Territory, and thence to what has been known as the Santee Reservation, in Knox County, Nebraska. The Waqpe-kute have gentes, but it has been impossible to gain their names.

*The Waqpe-to<sup>n</sup>wa<sup>n</sup>*. — Waqpe-to<sup>n</sup>wa<sup>n</sup>, Village among the Leaves. The gentes of this people, as given by the Rev. Edward Ashley in 1884, are as follows: —

13. I<sup>n</sup>ya<sup>n</sup>-tceyaka ato<sup>n</sup>wa<sup>n</sup>, Village at the Rapids (or Dam).<sup>1</sup>

14. Takapsin to<sup>n</sup>wa<sup>n</sup>na, Village at the Shinney ground (Takapsitca, to play shinney).

15. Wiyaka otina, Dwellers on the sand.

16. Oteqi ato<sup>n</sup>wa<sup>n</sup>, Village in the Thicket (oteqi).

17. Wita otina, Dwellers on the Island (wita).

<sup>1</sup> The numbers prefixed to the names of the gentes of the Sisito<sup>n</sup>wa<sup>n</sup> and Waqpe-to<sup>n</sup>wa<sup>n</sup> indicate their respective places in the camping circles, as given in Figs. 1 and 2.

18. Wakpa ato<sup>n</sup>wa<sup>n</sup>, Village on the River.

19. Tca<sup>n</sup> kaxa otina, Dwellers in Log (huts?).

These people are known to the whites as the Warpeton. We do not know what order they observed when they camped apart from the Sisito<sup>n</sup>wa<sup>n</sup>.

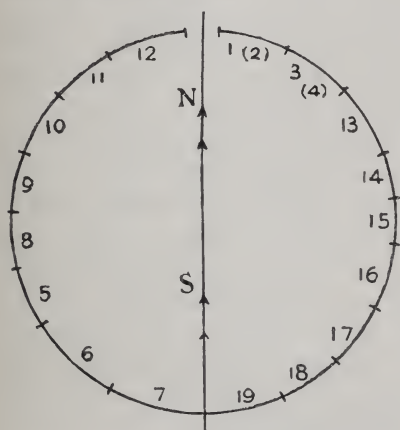


FIG. 1. Sisseton and Warpeton camping circle.

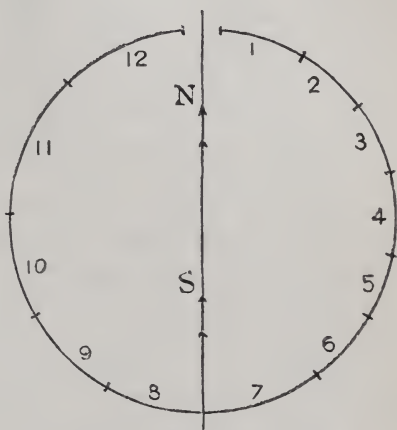


FIG. 2. Sisseton camping circle.

*The Sisito<sup>n</sup>wa<sup>n</sup>, or Sisseton.*—The meaning of this name is uncertain. Rev. S. R. Riggs thought it was derived from sisi<sup>n</sup>, *Smelling of fish*, or *emitting a bad odor*.

The Sissetons were evidently in seven divisions at one time, the Wita waziyata otina and the Ohdihe being counted as one, the Basdetce cni and the Itokaq-tina as another; the Kaqmi ato<sup>n</sup>wa<sup>n</sup>, the Maniti, and the Keze as a third; and the Ti zapta<sup>n</sup> and Okopeya as a fifth.

When only a part of the tribe journeyed together, they camped thus: the Amdo-wapuskiyapi pitched their tents between the west and north, the Wita waziyata otina between the north and east, the Itokaq tina between the east and south, and the Kap'oja between the south and west. The Sisseton gentes are as follows:—

1. Wita waziyata otina, Village at the North Island.
2. Ohdihe, an offshoot of No. 1, from ohdiha<sup>n</sup>, *to fall in* an object *endwise*.
3. Basdetce cni, Do not split (the body of a buffalo) with a knife (but cut it up as they please).
4. (Offshoot of 3.) Itokaq tina, Dwellers at the South (itokaxa).
5. Kaqmi ato<sup>n</sup>wa<sup>n</sup>, Village at the Bend (kaqmi, or kaqmi<sup>n</sup>).
6. (Offshoot of 5.) Mani ti, Those who camp (ti) away from the village.
7. (Offshoot of 5.) Keze, Barbed like a fish-hook.
8. Tca<sup>n</sup> kute, Shoot in the Woods, a name of derision. These people resemble the Keze, whom Mr. Ashley styles "a cross clan."
9. Ti zapta<sup>n</sup>, Five lodges.
10. Okopeya, In danger. (An offshoot of 9.)
11. Kap'oja, Those who travel with light burdens. (See



No. 3 of Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup>). 12. Amdo wapuskiyapi, Those who lay meat on their shoulders (amdo) to dry it (wapuskiya) during the hunt.

*Ihañkto<sup>n</sup>wa<sup>n</sup> or Yankton gentes.* — In 1878, Walking Elk, who can read and write his language, gave the gentes of his people in the following order: 1. Tca<sup>n</sup> kute, Shoot in the Woods. 2. Tcaxu, Lights or Lungs. 3. Wakmuha oi<sup>n</sup>, Pumpkin Rind Earring. 4. Iha isdaye, Mouth Greasers. 5. Watceu<sup>n</sup>pa, Roasters. 6. Ikmu<sup>n</sup>, some animal of the cat kind (lynx, wildcat, or panther). 7. Oyate citca, Bad Nation. 8. (Modern addition.) Wacitcu<sup>n</sup> tci<sup>n</sup>tca, Sons of White Men, the Half-breed "band." But in August, 1891, Rev. Joseph W. Cook, a missionary to the Yanktons, obtained from several men the order of their gentes in the camping circle. They told him that their circle was not orientated, the line of march during the buffalo hunt determining the camping areas of the first and seventh gentes, who always camped in the van. On the right were the following: 1. Iha isdaye. 2. Wakmuha oi<sup>n</sup>. 3. Ikmu<sup>n</sup>. On the left were the following: 4. Watceu<sup>n</sup>pa. 5. Tca<sup>n</sup> kute. 6. Oyate citca. 7. Tcaxu. The modern addition is ignored in this arrangement.

*Ihañkto<sup>n</sup>wa<sup>n</sup>na or Yanktonnai gentes.* — The Yanktonnai are divided into the Upper Yanktonnai and the Lower Yanktonnai, the latter being known also as the Huñkpatina, Those camping at one end or "horn" of the tribal circle, probably referring to a time when the Yanktonnai, Teton, and Yankton occupied one series of three concentric circles, and the Mdewaka<sup>n</sup>to<sup>n</sup>wa<sup>n</sup>, Waqpeto<sup>n</sup>wa<sup>n</sup>, Waqqe-kute, and Sisito<sup>n</sup>wa<sup>n</sup> occupied the series of four concentric circles.

The Upper Yanktonnai gentes are as follows: 1. Tca<sup>n</sup> ona, Shoot at Trees. 2. Takini, Improved in condition, as a lean animal or a poor man. 3. Cikcicena, Bad ones of different sorts. 4. Bakiho<sup>n</sup>, Gash themselves with knives. 5. Kiyuksa, Breakers (of the law or custom: see Mdewaka<sup>n</sup>to<sup>n</sup>, No. 1). 6. Pa baksa, Cut Heads (some of these are on the Devil's Lake Reservation). 7. Name forgotten (probably the Wazi-kute, Shooters among the Pines, an offshoot of them now being known as the Hohe, or Assiniboin).

The Lower Yanktonnai or Huñkpatina gentes are as follows: 1. Pute temini, Sweat Lips (the gens of Maxa bomdu, or Drifting Goose). 2. Cũ<sup>n</sup> iktceka, Common Dogs, Dogs. 3. Taquha yuta, Eat the scrapings of hides. 4. Sa<sup>n</sup> ona, Shot at something white. This name originated from killing a white buffalo. A Huñkpapa chief said that refugees or strangers from another tribe were so called. 5. Iha ca, Red Lips. 6. Ite xu, Burnt Face. 7. Pte yute cni, Eat no Buffalo (cows).

*Tito<sup>n</sup>wa<sup>n</sup> divisions.* — The Teton were divided into seven gentes, which are now distinct tribes, named as follows: Sitca<sup>n</sup>-xu, Burnt

Thighs, or Bois Brulés ; Itazip-tco, Without Bows, or Sans Arcs ; Siha sapa, Black Feet ; Minikooju, Plant by the Stream, Minneconjou ; Oohe no<sup>n</sup>pa, Two Boilings, or Two Kettles ; Oglala, Ogalala (from oglala, *to scatter her own*) ; and Huñkpapa, Camp at the "Horn" of the tribal circle.

The Sitca<sup>n</sup>xu, or Brulés, are divided locally into (1) Qeyata witcaca, People away from the water, the Highland or Upper Brulés ; and (2) the Kud, or Kuta witcaca, Lowland People, Lower Brulés. The Sitca<sup>n</sup>xu are divided socially into thirteen gentes, and a man of one gens can marry a woman of another. The following names for the Sitca<sup>n</sup>xu gentes were given the author in 1880 by Tatañka waka<sup>n</sup>, Mysterious Buffalo-bull : 1. Iyak'oza, Lump, or wart, on a horse's leg. 2. Tcoka towela, Blue spot in the middle. 3. Ciyo tañka, Big Prairie Chicken, or Grouse. 4. Ho-mna, Fish Smellers. 5. Ciyo subula, Sharp-tailed Grouse. 6. Ka<sup>n</sup>-xi yuha, Raven Keepers. 7. Pispiza witcaca, Prairie Dog People. 8. Walexa u<sup>n</sup> woha<sup>n</sup>, Boil food with the Paunch-skin (walexa). 9. Watceŭ<sup>n</sup>-pa, Roasters. 10. Cawala, Shawnees (the descendants of a Shawnee chief adopted into the tribe). 11. Ihañkto<sup>n</sup>wa<sup>n</sup>, Yanktons (so called from their mothers, not an original Sitca<sup>n</sup>-xu gens). 12. Naqpaqpa, Take down leggings (after returning from war). 13. Apewa<sup>n</sup> tañka, Big Mane, so called from horses.

In 1884, Rev. W. J. Cleveland sent the author the following diagram, and the accompanying list of Sitca<sup>n</sup>-xu gentes : —

1. Sitca<sup>n</sup>-xu, Burnt Thighs (proper). 2. Kak'exa, Making a grating noise. 3. *a*. Hi<sup>n</sup>ha<sup>n</sup> cŭ<sup>n</sup>-wapa, Towards the Owl Feather. 3. *b*. Cŭñkaha nap'i<sup>n</sup>, Wears a Dog-skin around the Neck. 4. Hi-ha ka<sup>n</sup>ha<sup>n</sup>ha<sup>n</sup> wi<sup>n</sup>, Woman the Skin (ha) of whose Teeth (hi) Dangles (ka<sup>n</sup>ha<sup>n</sup>ha<sup>n</sup>). 5. Hŭñku wanitca, Without a Mother. 6. Miniskuya kitc'ŭ<sup>n</sup>, Wears Salt. 7. *a*. Kiyuksa, Breaks, or Cuts, in two His own (custom, etc. ; probably refers to the marriage law). 7. *b*. Ti glabu, Drums in his own Lodge. 8. Watceŭ<sup>n</sup>-pa, Roasters. 9. Wa-

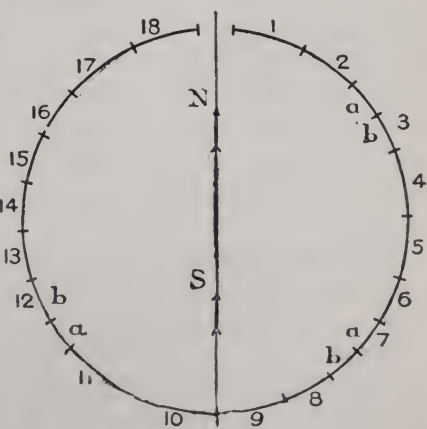


FIG. 3. Sitca<sup>n</sup>-xu camping circle.

gluqe, Followers, commonly called Loafers. A. L. Riggs thinks the word means "In-breeders." 10. Isa<sup>n</sup>yati, Santees. 11. Wagmeza yuha, Has Corn. 12. *a*. Walexa o<sup>n</sup> woha<sup>n</sup>, Boils with the Paunch-skin. 12. *b*. Waqna, Snorts. 13. Oglala itc'itcaxa, Makes himself

an Oglala. 14. Tiyotcesli, Dungs in the Lodge. 15. Wajaja, Osages (?). 16. Ieska tci<sup>n</sup>tca, Interpreter's sons (Half-breeds). 17. Ohe no<sup>n</sup>pa, Two Kettles, or Two Boilings. 18. Okaxa witcaca, Man of the South.

*Itaziptco gentes.* — According to Waanata<sup>n</sup>, or Charger (1880, 1884) these are the following: 1. Itazip-tco qtca, Real Itazip-tco, or Minica-la, Red Water. 2. Cina luta oi<sup>n</sup>, Scarlet Cloth Earring. 3. Woluta yuta, Eat dried venison, or buffalo-meat, from the hind quarter. 4. Maz pegnaka, Wear (pieces of) Metal in the Hair. 5. Tatañka tcesli, Dung of a Buffalo-bull. 6. Cikcitcela, Bad ones of different sorts. 7. Tiyopa otca<sup>n</sup>nū<sup>n</sup>pa, Smokes at the Entrance of the Lodge.

*Siha sapa gentes.* — In 1880, Peji, or John Grass, gave the author the following as the names of the Siha-sapa gentes: 1. Siha sapa qtca, Real Black Feet. 2. Ka<sup>n</sup>xi cū<sup>n</sup> pegnaka, Wears Raven Feather in the Hair. 3. Glagla hetca, Untidy, Slovenly, Shiftless ("Too lazy to tie their moccasins"). 4. Wajaje (Kill Eagle's band, named after the band of Kill Eagle's father, he being a Wajaje of the Oglala tribe). 5. Hohe, Assiniboin. 6. Wamnuxa oi<sup>n</sup>, Shell Ear-pendant. In 1884, Rev. H. Swift obtained from Waanata<sup>n</sup>, or Charger, the following list of the Siha-sapa gentes: 1. Ti zapta<sup>n</sup>, Five Lodges. 2. Siha-sapa qtca. 3. Hohe. 4. Ka<sup>n</sup>xi cū<sup>n</sup> pegnaka. 5. Wajaje. 6. Wamnuxa oi<sup>n</sup>. "There is no band called Glagla hetca."

*Minikooju gentes.* — In 1880, Tatañka wa<sup>n</sup>mli, or Buffalo-Bull Eagle, gave the author the names of Nos. 1, 2, 3, 5, 6, 7, and 8 of the following list. These were given in 1884, with Nos. 4 and 9, by No Heart, to Rev. H. Swift: 1. Uñktce yuta, Eat Dung. 2. Glagla hetca, Slovenly. 3. Cūñka yute cni, Eat no Dogs. 4. Nixe tañka, Big Belly. 5. Wakpoki<sup>n</sup>ya<sup>n</sup>, Flies along the Creek (wakpa). 6. I<sup>n</sup>ya<sup>n</sup>-ha oi<sup>n</sup>, Mussel-Shell Earring. 7. Cikcitcela, Bad ones of different sorts, or Very Bad. 8. Wagleza oi<sup>n</sup>, Water-snake Earring. 9. Wa<sup>n</sup> nawexa, Broken Arrows. This last gens is nearly extinct.

*Oohe no<sup>n</sup>pa gentes.* — Charger knew the names of only two gentes, which he gave to Rev. H. Swift in 1884: 1. Oohe no<sup>n</sup>pa, Two Boilings. 2. Ma waqota, Skin Smeared with Whitish Earth.

*Oglala gentes.* — The first list was obtained in 1879 from Rev. John Robinson, and confirmed in 1880 by a member of the tribe: 1. Payabya. 2. Tapicletca. 3. Kiyuksa, Breaks his own (custom?). 4. Wajaja (see Siha-sapa list). 5. Ite citca, Bad Face, or Oglala qtca, Real Oglala. 6. Oiyuqpe (*i. e.* Oyuqpe of next list). 7. Wagluqe.

These were probably the earlier divisions of the Oglala; but in 1884 there were twenty-one of them, as shown in the following diagram and list, obtained from Rev. W. J. Cleveland: —



1. Ite citca, Bad Face (under "Red Cloud"). 2. Payabyeya, Pushed aside (under Tacūñka kokipapi, They Fear even his Horse (wrongly called Man Afraid of his Horses). 3. Oyuqpe Thrown Down, or Unloaded. 4. Tapicletca, Spleen of an animal. 5. Pe cla, Bald Head. 6. Tcex huha to<sup>n</sup>, Kettle with Legs. 7. Wablenitca, Orphans. 8. Pe cla ptetcela, Short Bald Head. 9. Tacnahetca, Gopher. 10. I wayusota, Uses up by begging for, "Uses up with the Mouth." 11. Waka<sup>n</sup>, Mysterious. 12. *a*. Iglaka teqila, Refuses to Move Camp. 12. *b*. Ite citca, Bad Face. 13. Ite citca eta<sup>n</sup>ha<sup>n</sup>, Part of the Bad Face, "Face Bad From." 14. Zuzetca kiyaksa, Bit the Snake in Two. 15. Watceo<sup>n</sup>pa, Roasters. 16. Watcape, Stabber. 17. Tiyotcesli, Dungs in the lodge. 18 and 19. Wagluqe, Followers, or Loafers. 20. Oglala, Scattered his own. 21. Ieska tci<sup>n</sup>tca, "Interpreter's" sons, Half-breeds.

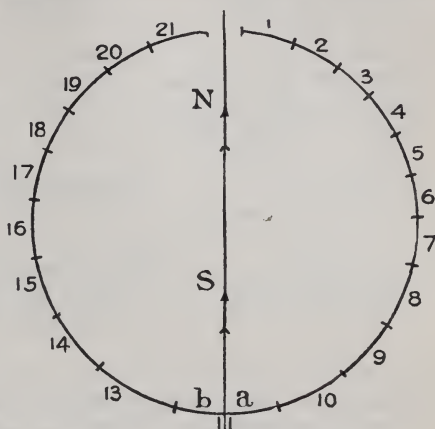


FIG. 4. Oglala camping circle.

According to Mr. Cleveland, the whole Oglala tribe had two other names, Oyuqpe, Thrown Down or Unloaded, and Kiyaksa, Bit it in Two.

*Huñkpapa gentes*. — The name Huñkpapa (sometimes written Uncapapa and Uncapapa) may be compared with Huñkpatina: both refer to the huñkpa of a tribal camping circle. 1. Tcañka oqa<sup>n</sup>, Sore Backs (of horses), not the original name. 2. Tce oqba (tce has a vulgar meaning, or it may be a contraction of tceya, *to weep*); oqba, *sleepy*. 3. Tinazipe citca, Bad Bows. 4. Talo nap'i<sup>n</sup>, Fresh-meat Necklace. 5. Kiglacka, Ties his Own. 6. Tcegnake okisela, Half a Breech-cloth. 7. Cikcitcela, Bad ones of different sorts. 8. Waka<sup>n</sup>, Mysterious. 9. Hū'ska tca<sup>n</sup>tojuha, Legging Tobacco-pouch.

#### THE ASSINIBOIN TRIBE.

The Assiniboin were originally part of the Yanktonnai Dakota.

Lists of the gentes of this people were recorded by Maximilian, Hayden, and others; but the present writer suspects that they are inaccurate.

MAXIMILIAN.	HAYDEN.	UNKNOWN WRITER.
Itscheabinè. Les gens des filles.	Wi-ié-ap-i-nah. Girls' band.	Wiciyanpina. 60 lodges, under Les Yeux Gris.
Jatonabinè. Les gens des roches. Stone Indians of the English. Call them- selves "Eascab."	I'-an-to'-an.	Inyan tonwan. 50 lodges, under Pre- mier qui Volle.
Otaopabinè. Les gens des canots.	Wali-tó-pap-i-nah.	Wah-to-pan-ah. Canoe Indians, 100 lodges, under Serpent.
Watópachnato. Les gens de l'age.	Wali-tó-pali-an-da-to. Gens du Gauché, or Left Hand.	Wah-to-pah-han-da-tok. Old Gauché's gens. Those who row canoes, 100 lodges, under Trembling Hand.
O-see-gah of Lewis and Clarke, Discoveries, p. 43, 1806.	Wah-zi-ah, or To-kum'-pi. Gens du Nord.	Waziya wicasta. Northern People, 60 lodges, under Le Robe de Vent.

The following have not yet been collated — in Maximilian's list : Otopachgnato, les gens du large ; Tschantoga, les gens des bois ; Tanintauei, les gens des osayes ; Chábin, les gens des montagnes. In Hayden's list : Min'-i-shi-nak'-a-to, gens du lac.

#### THE OMAHA TRIBE.

*Hañgacenu gentes.* — 1. Weji<sup>n</sup>cte, Elk. 2. Iñke-sabě, Black Shoulder, a buffalo gens. 3. Hañga, Ancestral, or Foremost, a buffalo

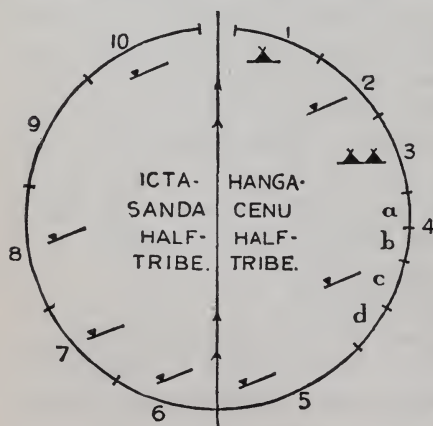


FIG. 5. Omaha camping circle.

gens. 4. Çatada, meaning uncertain, in four subgentes: *a.* Wasabě-hit'ajī, Touch not the Skin of a Black Bear (Bear people). *b.* Wajiñga çatajī, Eat no Small Birds, Bird people. *c.* Je-da it'ajī, Touch not a Buffalo Head, Eagle people. *d.* Xe-<sup>n</sup>, Carry a Turtle on the Back, Turtle people. 5. Xa<sup>n</sup>ze, Wind people.

*Ictasanda gentes.* — 6. Ma<sup>n</sup>giñka-gaxe, Earth-Lodge Makers, Coyote and Wolf people.

7. Je-sinde, Buffalo Tail, a buffalo calf gens. 8. Ja-da, Deer Head, a deer gens. 9. Iñgze-jide, Red Dung, a buffalo calf gens. 10. Ictasanda, meaning uncertain ("Gray Eyes" ?), refers to effect of lightning on the eyes. The last gens consists of Reptile Thunder and people.

In the figure, the sacred tents of the Weji<sup>cte</sup> and Hañga gentes are designated by appropriate designs; so also are the seven gentes which keep the sacred pipes of peace. The sacred tent of the Weji<sup>cte</sup> is the war tent, those of the Hañga are the tents connected with the buffalo hunt and the cultivation of the ground. The diameter of the circle represents the road travelled by the tribe when on the buffalo hunt, 1 and 10 being the gentes in the van.

*Omaha subgentes.* — The Iñke-sabě used to be in four subgentes. When the gens met as a whole, the order of sitting was that shown in Fig. 6. In the tribal circle, the Wağigije camp next to the Hañga gens, and the other Iñke-sabě people camp next to the Weji<sup>cte</sup>; but in the gentile "council fire" the first becomes last and the last first.

A. The Wağigije (Maze or Whorl), or Waqube gaxe aka, He who acts mysteriously, or who makes something mysterious.

B. The Wata<sup>zi</sup> jide şatajĩ, Those who Eat no Red Corn.  
The Iekişě, Criers.

The Naqş it'a-bajĩ, Those who Touch no Charcoal.

The Hañga used to have four subgentes, but two of them, the Wağita<sup>n</sup>, or Workers, and the Ha tu it'ajĩ, Touches Green (corn) Husks, are extinct, the few survivors having joined the other subgentes. The remaining subgentes are called by several names each.

1. ǂesa<sup>n</sup>-ha-aşagica<sup>n</sup>, Pertaining to the Sacred Skin of a White Buffalo Cow, or Wacabe, the Dark Buffalo, or Hañgaqti, Real Hañga, or ǂeşeze şatajĩ, Do not eat Buffalo tongues.

2. Ja<sup>n</sup>-ha-aşagica<sup>n</sup>, Pertaining to the Sacred (cottonwood) Bark, or Waqşexe aşi<sup>n</sup>, Keeps the "Spotted object," the Sacred Pole, or ǂa waqube aşi<sup>n</sup>, Keeps the Sacred Pole, or ǂa waqube şatajĩ, Does not eat the Sacred Buffalo sides, or Mi<sup>n</sup>xasa<sup>n</sup> şatajĩ, kĩ ǂeta<sup>n</sup> şatajĩ, eat no Geese, Swans, or Cranes.

In the tribal circle, the Wacabe people camp next to the Iñke-sabě gens, and the Waqşexe aşi<sup>n</sup> subgens camps next to the Wasabě-hit'ajĩ of the Şatada gens; but, in the Hañga gentile assembly, the positions are reversed, the Wacabe sitting on the right side of the fire, and the Waqşexe aşi<sup>n</sup> on the left.

The Wasabě-hit'ajĩ subgens of the Şatada gens was divided into

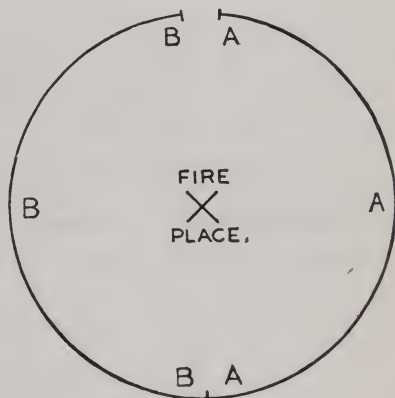


FIG. 6. Iñke-Sabě gentile assembly.



four sections : Wasabě, Black bear, Miḡa, Raccoon, Ma<sup>n</sup>tcu, Grizzly bear, and ǰahi<sup>n</sup>, Porcupine. Only the Wasabě and Miḡa, or Quḡa (Singers), survive.

The Wajiṅga ǰatajǐ subgens is divided into four sections, as follows : 1. Hawk people, who were under the chief Standing Hawk (now dead). 2. Blackbird people, under the chief Waji<sup>n</sup>a-gahiga. 3. Starling, or Thunder people. 4. Owl and Magpie people.

The ḡa<sup>n</sup>ze gens is divided into at least two subgentes, Keepers of the Pipe, and Wind people. Lion, of the Deer Head gens, said that the ḡa<sup>n</sup>ze had four subgentes, but this statement was denied by Two Crows, of the Haṅga gens, in 1882.

Ma<sup>n</sup>ḡiṅka-gaxe subgentes, as given by Lion : 1. Miḡasi, Coyote and Wolf people. 2. I<sup>n</sup>ě waqube aǰi<sup>n</sup>, Keepers of the Sacred Stones. 3. Niniba t'a<sup>n</sup>, Keepers of the Pipe. 4. Mi<sup>n</sup>xasa<sup>n</sup> wet'ajǐ, Touch not a Swan.

Caṅge-ska, chief of the Ma<sup>n</sup>ḡiṅka-gaxe, named three subgentes, thus : 1. Qube, Mysterious person, a modern name (probably including the Miḡasi and I<sup>n</sup>ě waqube aǰi<sup>n</sup>). 2. Niniba t'a<sup>n</sup>. 3. Mi<sup>n</sup>xasa<sup>n</sup> wet'ajǐ.

The ǰa-ḡa are divided into four parts : 1. Niniba t'a<sup>n</sup>, Keepers of the Pipe, under Lion. 2. Naqǰe-it'ajǐ, Touch no Charcoal, under Jiṅga-gahige. 3. Thunder subgens, under Pawnee Chief. 4. Deer subgens, under Sінде-xa<sup>n</sup>xa<sup>n</sup>.

The Ictasanda gens was divided into four parts : 1. Niniba t'a<sup>n</sup>, Keepers of the Pipe. 2. Real Ictasanda people. (Nos. 1 and 2 are now consolidated.) 3. Waceta<sup>n</sup>, or Reptile people, sometimes called Iṅǰaṅga cage aǰi<sup>n</sup>, Keepers of the Claws of a Wildcat. 4. Real Thunder people, or Those who do not Touch a Clam Shell, or Keepers of the Clam Shell and the Tooth of a Black Bear.

*J. Owen Dorsey.*

*To be continued.*

## NOTES AND QUERIES.

TUSCAN WITCH SONGS. — At the annual meeting of the American Folk-Lore Society, November 29, 1890, a paper was presented by Mr. C. G. Leland, in which the writer called attention to his discovery of a series of witch songs in Tuscany. Mr. Leland stated that an article of magic, a cord full of knots in which feathers had been tied, having been discovered in England, and pictured in the "Folk-Lore Journal," he had obtained from a fortune-teller in Florence an account of the manner of use of such a "Witches' Ladder." From this same person, and from others, he had subsequently procured a series of magical cures, spells or incantations, stories and songs, relating to witchcraft. Many of these remedies he found to be identical with those recorded by Marcellus Burdigalensis in the fifth century; and further, that the modern remedies were accompanied with incantations wanting in the old Latin. Considering the spells and cures of Marcellus to be of Etruscan origin, Mr. Leland is of opinion that the relics he has obtained present something of the character of the earliest Italian time. In especial, Mr. Leland remarked on a collection of poems made by him, referring to sorcery, and sung to a very slow air in a minor key. Otherwise the compositions resemble prose, though now and then observing measure and rhyme. One of these pieces was given in translation by Mr. Leland, entitled *La Streggha Chitarra*, or "The Witch as Guitar." The theme of this poem is the story of a witch who was transformed into a guitar, which, in sounding, recorded her sorrows of love, this guitar being named *La Magdalena*. After a century, a wizard playing on the instrument retransforms the guitar to human shape. In doing this, he sings to the guitar a *tragedy*, which Mr. Leland regards as the best witch song which he has found, though not the most curious. These songs are confined to a small circle of singers and auditors.

SACRIFICIAL OFFERINGS AMONG NORTH CAROLINA NEGROES. — At the expiration of my term of service in the army I was for several years engaged in cotton-planting in North Carolina, where I had good opportunities for observing the peculiar characteristics of the then recently freed slaves.

I had as an overseer a colored man by the name of Robert Slade, known all through the section as "Uncle Robert." Before the war he had entire charge of one of the plantations of his master, and was a man of much more than the ordinary intelligence and ability of his class. He was a good manager, handled "the hands" well, and only regretted, he often confidentially informed me, that he could not use the whip on the lazy ones, as he used to do; "it would help the work along powerful."

He never would begin a new piece of work on Friday if he could by any means avoid it. I have more than once sent for him on Thursday evening and said to him, "Uncle Robert, I want you to put the men into such a field to-morrow morning," and after his expostulations had failed to convince me that it would be "very bad" to commence the work on Friday, I have

known him to go out to the stables, harness a mule to a plough, and himself go and turn one furrow up and down that field, so as not to begin it on the unlucky day. While it showed his real belief in the ill-luck of Friday, it also showed something more,—his real devotion to my interests as he saw them.

One terribly hot Sunday afternoon, as I was sitting on the piazza, I happened to see at some distance through the pine grove Uncle Robert and his two little grandchildren, and at first could not determine what they were doing. I soon saw that the children were picking up leaves and small sticks, and putting them on a pile under Uncle Robert's direction, and presently I noticed a little smoke rising from it. Wondering what it could mean, I walked out towards them, and saw a pile of leaves and twigs around a small stake, the whole burning by that time quite briskly. "Is n't it hot enough to-day, Uncle Robert, without building a fire? What are you doing?" "I 'se offering a sacrifice." "A sacrifice! what do you mean?"

"Why, you see, Mister Gus, the distemper has got among my chickens, and they are dying off fast. Now when that happens, if you take a well one and burn it alive in the fork of a path it will cure the rest, and no more will die."

I then noticed that he had built the fire in the fork of a footpath through the grove, and remembered that, as I approached, I had heard what sounded like the "peep" of a chicken, probably his last, as it was too late to save him.

The good old fellow was really grieved at my unbelief, and went to work to try to induce me to take a well mule, and burn it alive at the forks of the road to stop the ravages of an epidemic by which I had already lost several horses and mules. He assured me in the most solemn manner that if I would do it, not another one would die. He was so earnest that I was obliged to positively forbid its being done, for fear that, in his zeal for my interest, he might do it without my knowledge.

The foregoing instances of the superstitions of an ignorant race came under my own observation. I am tempted to add an instance from another class which also came under my own observation.

Several years ago a merchant of this city, who had amassed a comfortable fortune, purposed to retire from active business, forming a special partnership with his two younger partners. The plans were carefully made, the papers all drawn, and the partnership was to commence on the first day of December. A few days before that date he came out of his private office with the papers in his hand, and, going to the elder of the junior partners, said with great earnestness, "I've just discovered that the first of December comes on Friday, and I can't sign these papers and commence the new business on that day. It must in some way be changed." No arguments could prevail on him; he absolutely refused, and the date was changed, at considerable inconvenience, to December 2d.

This man was well known in the best business and social circles of Boston,—a man of more than ordinary culture and refinement, a man who, more fittingly than most men, could be called a Christian gentleman.



We sometimes — often — wonder at the superstitions of the ignorant ;  
what have we for the superstitions of the educated ?

*Joseph A. Haskell.*

NURSERY RHYMES FROM MAINE. — The rhymes which follow were formerly obtained in Maine, by James Russell Lowell, and communicated by him in the month of June, for the purpose of publication in this Journal. It could then, alas ! have been anticipated that the lines would never meet the eye of their collector.

Little Dickey Diller  
Had a wife of siller ;  
He took a stick and broke her back,  
And sent her to the miller.

The miller with his stone dish  
Sent her unto Uncle Fish.

Uncle Fish, the good shoemaker,  
Sent her unto John the baker.

John the baker, with his ten men,  
Sent her unto Mistress Wren.

Mistress Wren, with grief and pain,  
Sent her to the Queen of Spain.

The Queen of Spain, that woman of sin,  
Opened the door and let her in.

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When I was a little boy  
To London I did go ;  
I went upon the steeple,  
My valor for to show.

There came along a giant,  
His head was to the sky ;  
He looked down upon me  
As he came passing by.

He bantered me to wrestle,  
To wrestle, fight, and run ;  
I beat him out of all his play,  
And killed him when I 'd done.

Then the people said,  
If I 'd get him out of town,  
Gold and silver they would give  
When the deed was done.

I took him by the nape of the neck,  
His heels hung dangling down,

I gave a jerk with all my might,  
And twitched him out of town.

And then I made a little box,  
About four acres square,  
And in that little box  
I placed my money fair.

When I set out for Turkeyshire  
I travelled like an ox,  
And in my breeches pocket  
I placed that little box.

JACK THE GIANT-KILLER. — The second of the preceding pieces will be somewhat elucidated by the title of the following rhyme, obtained in Germantown, Pa. It will be seen that Jack is described as something of a giant himself : —

#### JACK THE GIANT-KILLER.

When I was a little boy, to London I did go;  
I went upon the steeple, my valor for to show.  
Then came along a giant, his head was to the sky;  
He looked down upon me as he came stalking by.  
He bantered me to wrestle, to wrestle, fight, and run;  
I beat him out of all his play, and killed him when I'd done.

Then the people said they'd pay me rich, both in silver and in gold,  
If I would drag the monster forth from out their city-fold.  
So I took him by the nape of the neck, his legs hung dangling down;  
I gave him a jerk with all my might, and I jerked him out of town.

And then I made a little box about four acres square,  
And in that little box I placed my money fair;  
When I set out for Turkeyshire, I travelled like an ox,  
And in my breeches pocket I placed that little box.

The song of "Dickey Diller" appears to relate to the fortunes of the grain of wheat, described as the wife of the farmer, whose name is arranged to rhyme with "the miller."

W. W. N.

THE PRONUNCIATION OF FOLK-NAMES IN SOUTH CAROLINA. — Lord Cholmondeley, whom his friends call Chumley, and St. Leger, known to patrons of the turf as Sellinjer, are but two instances, among hundreds equally peculiar, that familiarize us with the extraordinary discrepancies between the spelling and pronunciation of English proper names. During a recent sojourn in the State of South Carolina, I observed some transformations quite as curious as these noted English examples, and with the assistance of Dr. J. M. McBryde, President of the University of South Carolina, and other friends, I collected a number of the folk-names that obtain in this and adjoining sections of the country, and whose spelling and

pronunciation show striking disagreements. The transformations are due in part to a natural tendency to contraction, but chiefly result from attempts to anglicize the French and German names introduced by the Huguenots and foreign immigrants early in the settlement of the country. These corruptions are very irregular and inconsistent among themselves, defying all attempts to systematize them. Some changes indeed are unaccountable, save by the whim of the speakers.

A few examples come from Virginia, two of which are notable: Brockenbrough is contracted to Brökenb'rö;<sup>1</sup> Taliaferro is universally pronounced Tolliver; and Enroughty is pronounced Darby. This latter extraordinary but well-established case may be due to the dropping of a portion of a compound name, Enroughty-Darby, preserving the spelling of the first part and the pronunciation of the second.

The names prevalent in South Carolina may for convenience be examined in three groups, French, English, and German, according to their origin.

The French name Bellot, properly Bellô, is pronounced Bellötte; but Bacot is called Băcôte. Deschamps is pronounced Dayshămps (*ph* and *s* being plainly heard); on the other hand, the somewhat analogous Desportes is pronounced Dėssportes. De Saussure, a name of scientific renown, is degraded into Dėsseshure. Gaillard becomes in the mouths of the people Gillyărd (*g* hard), and Guignard becomes Ginyard (*g* hard); in both of these the final *d* is sounded. Gaubert is pronounced Gōbŭrt; Gibert, Jibŭrt; and Gignilliat, Jínilăt. Galluchat is sounded Gallyshăw, and Gourdin as if written Gou'dyne. Horry loses its initial, and becomes Orée; Huger in like manner is Ujée; but Horger remains Hôrgér (hard *g*). In contrast to these the name Porcher is always sounded Porshăy. Melli-champ is scarcely improved by being pronounced Mellishămp (the *ph* being sounded); nor is Villepigue rendered more attractive by the sound-form Villypig.

Prioleau is hardly recognizable as Prăylô, nor Legaré as Legrée; while Moragne shows how difficult English-speaking persons find this combination of letters, becoming Mōryny.

Couturier is disguised as Kutrêēr, and Trapier as Trapêēr. Boulware, whose French origin is doubtful, is pronounced Bōlŭr. Dubose is sometimes called Dubosk, though the final *c* (of Dubosc) has long since been replaced by *e*.

Beauchamp leaves no traces of "fine field" in being transformed into the English Beechă. The monosyllabic Pou is pronounced Pew.

The correct pronunciation of names of French origin is, however, not wholly forgotten, for Manigault (Mănigō) and Lesesne (Lesăyne) follow the orthodox forms.

Among those that plainly show their English origin are the following: Stevenson is shortened to Stinson, and Colcolough to Cokeley; also Moultrie to Moo'try. The familiar name Sinclair, which is itself a corruption of St. Clare, is changed to Sinkler, but this will surprise no one familiar with

<sup>1</sup> The vowel signs are those of Webster's *International Dictionary*.



the English sound of St. John, Sínjün. Dyches is not Ditches, but Dykes; Cheves replaces its *es* by *is*, and becomes Chīvīs; while Scrēven, under the same unwritten law, becomes Scrīven. The Scotch McDowell is sometimes contracted to M'Dōle; and Michie, by shortening its first *i*, becomes Micky, and suggests an Irish connection.

The German *ei* quite naturally loses its *eye* sound, and thus we find Seibels pronounced Sēēbels, and Geiger Geeger. Quattlebaum shortens its last syllable by omitting the *a*, and thus gives us Quattlebum.

Hallonquist betrays its Scandinavian origin, and Vanderhorst its Dutch; the latter is commonly shortened to Vandröst.

Examples can be multiplied indefinitely; but to prevent readers of the "Journal of American Folk-Lore" mistaking these pages for a transcript of a city directory, we will bring this notice to an end. Persons from the North or West about to settle in South Carolina will do well to study carefully the idiosyncrasies of folk-names in this region, and thus save themselves from mystification, or from mortification at their misconceptions.

*H. Carrington Bolton.*

*April, 1891.*

STONE IMPLEMENTS. — While visiting with Governor L. B. Prince in Santa Fé, New Mexico, last June, he picked up a chipped stone knife, of unusual form for that country but frequent East, and said that the Pueblo Indian who brought it to him called it a thunderbolt. Mr. Prince thought this a curious idea, and I was impressed with its singularity from such a source. It is quite likely, however, to have reached the Indians through the Spaniards. Polished celts are barely known in New Mexico. Stone images, rudely resembling the human form, and probably intended to represent the dead, are quite frequent.

*W. M. Beauchamp.*

A NOTE ON AN EARLY SUPERSTITION OF THE CHAMPLAIN VALLEY. — "THE WHIP-POOR-WILL." — At the annual meeting of the American Folk-Lore Society, November 29, 1890, was presented a communication from L. E. Chittenden, of New York, containing a note on the superstition mentioned: —

It is difficult to explain how the mind of the child becomes so saturated with an early superstition that it cannot be thrown off in after life. My family came of Pilgrim stock, and as children were taught to look upon superstition as a bad form of heresy.

Whence or how I got other instructions I do not know, but now, when I am near the allotted age of man, I will at any time walk around a block to avoid seeing the new moon over my left shoulder. I will not begin a journey on Friday, and to see two crows successively flying to my left is an omen of evil fortune which will disturb me for a fortnight.

In the Champlain valley, on the banks of the beautiful Quinousquoi, where I was born, we had all the signs and omens common to New England. The "death-watch" was usually, and, when accompanied by the

song of the cricket, an inevitable precursor of death in the household ; the movement of a funeral procession at a faster pace than a walk was a notice, which Death never disregarded, that there was a life in that procession ripe for his sickle.

We had one superstition that may have been peculiar to the locality ; I have made inquiries, but have not learned of its existence elsewhere. If it does elsewhere exist, I hope this note may bring out the fact, so that its existence may not rest upon my sole evidence.

The whip-poor-will (*Caprimulgus vociferus*) was a very common bird in the woods around our home, and in all the wooded parts of the State. There were few fair nights in their breeding season when their notes were not distinctly heard in all our households. It was not an unlucky bird, like the *Corvus* family, but there was one exception. When it sang its plaintive song beneath the windows of a dwelling, it was a sure precursor of an early death in that household, usually of the person under the window of whose sleeping-room it sang its song.

Now there could not well be a more absurdly unfounded superstition than this, yet it is true that in my boyhood these birds sang under the windows of our home only twice, and in each case the death of one of our family circle speedily followed.

The scenes referred to remain vividly impressed on my memory, but no part more so than the song of the birds of the night.

I have been asked whether, if I lived in the country and these birds came to sing under my window, I would regard their song as a promise of a visit from Death? . Yes, I suppose I would. I suppose the impression is too deep to be erased by will power. It would be as irresistible as my desire to avoid seeing the new moon over my left shoulder. The strength of these early impressions is to me their most remarkable quality.

The winding-sheet in the tallow candle, the death omen of the dog howling without apparent cause, the "thirteen" superstitions, the good of finding a horseshoe, the bad luck of marriage in May, the mysteries of the twig of witch-hazel, all produce impressions clearly opposed to human judgment, and yet they will remain although opposed by all our power of will.

The common use of heavy timbers made the "raising," as it was called, of every large building a public event, which called many people together to furnish the necessary manual strength. These were the very last occasions which gave up the use of the bottle. Men took their drinks at a "raising" who never drank on any other occasion. It seems that, on Rip Van Winkle's theory, "raisings" did n't count when the "plates," or heavy timbers on which the foot of the rafter rested, were raised, a work of considerable exertion. A bottle was passed around until it was empty. An active man then stood upright on the plate, swung the bottle three times around his head, and hurled it with all his strength. If it was not broken with the contact with the ground, the fortunate omen was hailed with cheers. The building would be lucky, and would never be destroyed by fire. This superstition was not given up until, by the use of lighter timbers, public "raisings" were no longer necessary.

We had omens from the acts of animals, which I cannot here discuss. I will simply mention that when the woodchucks hibernated early, and the muskrats built their houses unusually high, a long, cold winter, with floods in the spring, was promised. Many litters of young foxes in the spring promised a good beech-nut season, with abundance of passenger pigeons and ruffed grouse in the autumn. The eastern migration of the gray squirrel indicated drought and poor crops in the West.

This migration — one of the curiosities in the movements of animals — is too complicated to be discussed here. The advent of the crossbills and the pine grosbeak in the autumn was also the promise of a hard winter.

## VARIOUS NOTICES.

JAMES RUSSELL LOWELL.—In the death of the most distinguished of American men of letters, the American Folk-Lore Society loses an interested member. A few weeks before the conclusion of his painful illness, Mr. Lowell placed in the hands of the editor of this *Journal* certain small contributions, the gleanings of former journeys in New England. In these last months, suffering endured with courage had left its mark on his features, and given a singularly noble as well as touching expression to the face. At a time when the entire press of America is engaged in recording his history and honoring his name, it does not seem necessary to dwell on the life or memory of the illustrious poet; but it will not be out of place to give expression to the grief of the neighbors and townsmen of Mr. Lowell, who during his long absence had looked forward to the time in which he might once more be settled in his old home. In this expectation they have been disappointed; they feel that something has been taken away which can never be replaced. No man, therefore, could be more sincerely mourned. To be so loved and so honored, alike by distant admirers and by near neighbors, is surely as great success as can fall to the lot of any man.

*W. W. N.*

INTERNATIONAL FOLK-LORE CONGRESS.—The following is the programme laid out for the proceedings of this Congress, which is to meet in the Rooms of the Society of Antiquaries, London, October 1 to 7, 1891:—

Thursday, Oct. 1, *Afternoon*.—Opening of the Congress; Address of the President, Mr. Andrew Lang. Appointment of an International Folk-Lore Council.

*Evening*.—Reception by the President.

Friday, Oct. 2, *Morning*.—Meeting of the Folk-Tale Section; Address of the Chairman, Mr. E. Sidney Hartland, F. S. A., and Papers.

*Afternoon*.—Papers on Subjects relating to this Section.

*Evening*.—Reception at the British Museum.



Saturday, Oct. 3, *Morning*. — Further Papers.

*Afternoon*. — Visit to Oxford; Luncheon at Merton College; Reception at the Ashmolean Museum.

*Evening*. — Reception at the Misses Hawkins Dempster, 24 Portman Square.

Monday, Oct. 5, *Morning*. — Meeting of the Mythological Section; Address of the Chairman, Professor John Rhys, M. A., and Papers.

*Afternoon*. — Papers on Subjects relating to this Section.

*Evening*. — *Conversazione*, with representation of English Mumming Play, Children's Games, Sword Dance, Savage Music, and Folk Songs.

Tuesday, Oct. 6, *Morning*. — Meeting of the Institutions Section; Address of the Chairman, Sir Frederick Pollock, Bart., and Papers.

*Afternoon*. — Papers on Subjects relating to this Section.

*Evening*. — Congress Dinner.

Wednesday, Oct. 7, *Morning*. — Reports of Committees and Business Meeting, concluding the Congress.

N. B. — Tickets of Membership of the Congress (price 10s. 6d.) entitle the owners to participate in the whole of the above, but railway fare to Oxford, October 3d, and the Congress Dinner, October 6th (5s. per head, exclusive of wine), will be extras.

The Congress promises to be most agreeable, in the opportunities it will offer for social intercourse, as well as for discussion. It is to be regretted that the date of meeting will render it difficult for many Americans to be present who would gladly have taken part if the time set were consistent with the engagements of college professors and others interested.

FOLK-TALE SECTION OF THE CONGRESS. — According to the schedule, it will appear that the greatest part of the time of the Congress is to be given to an examination of folk-tales. The discussion thus insured will be awaited with no small interest.

How energetic has recently been the collecting of folk-tales, is shown by the valuable paper of Mr. E. Sidney Hartland, in "Folk-Lore," March, 1891, in which the writer reviews Folk-tale Research for the year. He cites twenty-six publications. Mr. Hartland's own contribution to the study, "The Science of Fairy Tales," is noticed among reviews of books in this number.

The "Opening Address to the Folk-Lore Society for the Session 1890-91," by Mr. G. L. Gomme, in the same issue of "Folk-Lore," includes some notice of general questions likely to be debated at the Congress. The writer considers folk-tradition to be represented by a triangle, the base of which is as wide as primitive knowledge, but of which the apex, extending to modern times, has narrowed to a point. Folk-lore contains the survivals of the oldest and rudest culture of man. He appears to incline to the theory that the ideas of primitive man are nearly the same the world over, and that there is little room for the borrowing theory. In the course of the article, a number of most interesting examples of the permanence, in England, of pre-Christian usages are cited. These oldest relics, he contends, must in any case be the starting-point of explanations as to origins.

## BIBLIOGRAPHICAL NOTES.

## BOOKS.

THE SCIENCE OF FAIRY TALES. An Inquiry into Fairy Mythology. By EDWIN SIDNEY HARTLAND, Fellow of the Society of Antiquaries. London: Walter Scott, 24 Warwick Lane, Paternoster Row. 1891. 12mo, pp. viii., 372.

Mr. Hartland's interesting volume is one which ought to be examined in detail. As this is here out of the question, we shall limit ourselves to a brief notice of its scope. The book is intended to point out to those who are not specialists the mode of investigation proper to pursue in the subject. The titles of the chapters are: "The Art of Story-Telling," "Savage Ideas," "Fairy Births and Human Midwives," "Changelings," "Robberies from Fairyland," "The Supernatural Lapse of Time in Fairyland," "Swan-maidens," and a "Conclusion," summing up results. These results are, that fairy tales are explained by universal primitive beliefs, namely, the doctrine of spirits, of transformation, and of witchcraft: the assumptions that fairies are the ghosts of the departed, and that they are a reminiscence of once existing pigmy-tribes, are not considered as satisfactory. In each of the subjects indicated in the above titles, Mr. Hartland cites numerous parallels from widely separated countries and races, and gives, in his "Appendix," a bibliographical list of works referred to, which will be found exceedingly useful. In the chapter on "Fairy Births," the writer notices the general prohibition against visitors to the fairyland, of eating fairy food, on penalty of being obliged to remain forever; and also discusses the reluctance felt by these supernatural beings to be looked on by mortals. The story of Lady Godiva's Ride he regards as the survival of a pagan worship, and refers to the rites of the Bona Dea, and to ceremonies in Hindostan, in which unclothed women walk to the temples or perform certain religious tasks. Stories respecting robberies from fairyland, as, for example, of chalices kept in churches, he inclines to explain on the theory that the legends were devised to account for the possession, by certain churches, of sacrificial vessels which had once been connected with the rites of house-spirits. In connection with the long sleep which sometimes belongs to the visit to the fairy country, as in the Rip Van Winkle story, located on the Hudson River, Mr. Hartland suggests that the latter was worked up by Irving after the pattern of Otmar's "Traditions of the Harz," printed at Bremen in 1800. He is quite correct in this theory, although, to the shame of the writer of this notice, that fact was unknown to him, and he was unable to afford any information on the subject until reading the recent "Memoirs of Joseph Jefferson," printed in the "Century Magazine," in which the literary character of the American tale is pointed out. To the swan-maiden myth he is inclined to ascribe a totemistic origin. In his first chapter, Mr. Hartland considers the art of story-telling as "the outcome of an instinct im-

planted universally in the human mind." As the laws of imagination are alike in all times, and the material also alike, the results are similar. Making necessary allowances, the incidents of a story-plot among Europeans, American Indians, and Hottentots are essentially identical. It is necessary to avoid attributing to the story-teller that conscious art which is only possible in an advanced culture and under literary influences. "Story-telling is an inevitable and wholly unconscious growth, probably arising out of narratives believed to record actual events." The writer gives an interesting summary of the manner in which tale-tellers, in different countries, present their narratives.

*W. W. N.*

THE SCATALOGIC RITES OF ALL NATIONS. By Captain JOHN G. BOURKE, U. S. A. John Wilson & Son, University Press, Cambridge, Mass. 1891.

In the brief notice of a work whose character is so encyclopædic as this, the best manner in which its importance can be indicated seems to be that of pointing out the parts of knowledge to which it is complementary. Primarily dealing with phases of culture that are specifically religious, or were so at one time, "Scatalogic Rites" nevertheless connect themselves with the general mental development of imperfectly evolved mankind. Apart from diffused and vague forms of faith which appear to be associated with and colored by race traits, and apart from those varied beliefs that are to a great extent chronological and geographical accidents, there is a residuum which, like other ultimate contents of mind, represents the characteristic acquisitions of aggregates during experiences little affected by time or place. Taken through long periods, these assimilative products vary, and it is only upon the ground that life and mind are unities in nature, and that normal actions and reactions between man and his environment operate uniformly and successively, that Sociology can claim to be a science.

Captain Bourke has brought together a mass of data affording the best existing standpoint from which to trace, accordantly with the above mentioned truths, the relations of an apparently universal class of superstitions to those mental states in which they either seemed self-evidently true, or at least capable of justification. These alternatives correspond with the tenure of the original belief and with its survival.

Nowhere can be found more profuse illustrations of the psychological law that man of necessity conceives existences of all orders in terms derived from his own consciousness, and of the corollary to this proposition, that, as consciousness undergoes the determinate changes which are involved in progress, the character of those concepts habitually present in it will be altered. The gods which men create in their own images change with themselves. Their assumed functions, relations, and powers undergo a like metamorphosis. When animal excreta were really believed to possess occult virtues, the animal itself was regarded as a deity or demon, or was consecrated to and representative of such existences. The same applies to



human ejecta, and explains their uses. Further in the whole order of rites which have the cure of disease for their object, the rationale of savage therapeutics, and the pathological ideas of men who were incapable of assigning a natural origin to anything whose character was exceptional, are very completely displayed. Information upon subjects belonging to the same category — the *ars signata*, charms, transference, sympathetic cures, etc. — is likewise given in abundant measure. When collected in such quantities as they have here been gathered, these superstitions tend to fall into their respective classes, to connect themselves with their sources in primitive ideation, and thus yield materials the most valuable for appropriation by the nascent science of comparative psychology. Historically, with reference to the relative antiquity of observances as inferable from their concordance or discordance with coexisting culture, the work in question affords important results. An obvious conclusion from its contents is, that the author has brought to light in an available form for scientific application a large body of the most archaic religious and semi-religious ceremonial now extant. In this connection it may be mentioned that when the Dharmasûtras are compared in which the sacred laws of the Aryas are framed, and which are among the oldest existing records of ritualism, it will be found that purificatory rites and those for the sacrificial employment of excreta become more numerous and precise as we go backward in time, so that the Âpastamba, Baudhâyna, Hiranyakeçin, and Gautama Charanas differ conspicuously in this respect.

To have contributed so effectually towards furthering the progress of any department of knowledge is undoubtedly to have done much and deserved well. The labor and discriminative scholarship of this work appear upon its face. What may be the results which it will be instrumental in achieving, time only can reveal. In concluding a notice in which the more important subjects treated have been hinted at rather than indicated, the writer, who has witnessed the progress of Scatologic Rites from first to last, takes this opportunity of remarking upon the small assistance which Captain Bourke received in its composition, and of testifying to the fact that it is altogether and completely his own.

*J. Hampden Porter.*

**GREAT RUSSIAN ANIMAL TALES.** — A Collection of Fifty Tales, with an Introduction, a Synopsis of the Adventures and Motives, a Discussion of the same, and an Appendix. By ADOLF GERBER, Ph. D., Professor of German and French, Earlham College, Richmond, Ind. Baltimore: Published by the Modern Language Association of America. 1891. Pp. xii, 112.

In this interesting and valuable treatise, Professor Gerber has given an abridged translation of Great Russian Animal Tales, chiefly from the work of Afanasief (in general after a German MS. of Professor Leskien), with an Introduction and Notes. A peculiar and sensible feature of the book is the arrangement of the Notes, not according to tales, but the motives or incidents of the latter. In these Notes the translator has mentioned all

versions known to him, using particularly the investigations of Kolmačevskij of Kazan and Kaarle Krohn of Helsingfors. The publication of such a discussion by the Modern Language Association is a welcome illustration of the cosmopolitan spirit which, it may be hoped, is to characterize American scholarship.

Adventures related in these Russian tales appear also in the mediæval animal epics, as for example the "Roman de Renart;" they are found also in American negro tales. How is this coincidence to be explained? In many cases, stories of "Uncle Remus" are known to be derived from Africa; they must have been imported into that continent either from Asia or Europe, probably through the former country. Again, the mediæval literary productions appear to have been founded on a popular basis. These frequently introduce the fox and the wolf as actors; but, as would seem, in the popular relations it was the bear, not the wolf, who figured as companion of the ox; classical influence caused the wolf to replace the other animal: so at least, with Krohn, thinks Professor Gerber. Where originated this cycle of tales about the bear? In the North of Europe, supposes Krohn; with this view agrees our author, except that he thinks the elements of these tales may have been less an original product than Krohn supposes. Thus, when, in Uncle Remus, Brer Rabbit loses his fine bushy tail, the negro reciter is really relating a story about the bear invented in the remote North of Europe. This recognition of a northern cycle, however, does not prevent the editor from finding the sources of particular incidents variously in Æsopic fables, in stories from the *Pantschantantra*, or in the literary mediæval epos. In his Notes he gives first the literary variants, then the oral variants, and lastly what he deems the probable source of each narration. As to this source, in the majority of cases, the absence of any known origin leaves an indefinite field of possibilities. It is in examination into each particular case for itself that any solution of the various riddles connected with folk-tales must be sought; and the excellent book of Professor Gerber is a most welcome addition to studies on the subject.

*W. W. N.*

QUÈSTIONNAIRE DE FOLK-LORE. Publié par la Société du Folk-Lore Wallon. Liège: Imprimerie H. Vaillant-Carmanne, Rue St. Adalbert. 1891. Pp. x., 153.

In our last number we had occasion to notice the "Handbook of Folk-Lore," edited by Mr. Gomme and published for the Folk-Lore Society. The question-book of the recently established Belgian Society, which lies before us, is of a different character, first, in that it is intended solely for domestic use, and, secondly, in that the questions are mingled with illustrations, drawn from the folk-lore of the country.

The work is edited by Mr. E. Monseur, who has had a difficult task, in that the unsettled orthography of the dialect has obliged him to devise a system of his own. The divisions, intended entirely for the practical ends of the collector, are as follows: 1, *Etres merveilleux*; 2, *Animaux*;

3, Agriculture ; 4, Plantes ; 5, Médecine et Hygiène du peuple ; 6, Mœurs et Coutumes (I.) ; 7, Fables et Contes ; 8, Astronomie et Météorologie populaires ; 9, Chansons ; 10, Sorcellerie, Magie, Divination ; 11, Enfantines et Jeux ; 12, Blason ; 13, Mœurs et Coutumes (II.) ; 14, Etres merveilleux (II.) ; 15, Calendrier.

These titles are again subdivided ; thus, under No. 13, we have *Le ménage et la famille*, *Métiers et occupations*, *Vente*, *Donations enfantines*, *Formules d'obsécration*, etc.

We cite a few of the notices of Belgian folk-lore with which the questions are interspersed. The conception of a ghost is that of a being dressed in white and carrying chains ; he is usually the spirit of a former proprietor, who appears to demand prayers which may ameliorate his own lot, or that of others ; a person whom he has murdered (p. 134). Every old castle is supposed to contain a treasure guarded by a goat with golden horns. This goat is considered as an old inhabitant of the castle who returns under this form as a penalty for his crimes (135). Grottoes are believed to be inhabited by dwarfs ; and it is said that it was formerly the practice to carry to the mouth of the cave objects to be repaired, such as shoes, iron tools, etc., care being taken to deposit with them a cake, or fruits, or money. On the next day the things left would be found in good condition (136). On the first of January, in lighting the first fire, it is usual to say, "I wish you a good year, in the guard of God." On the same day, in drawing the first pail of water, a handful of salt is thrown into the well, with the same wish, which is also repeated about the fruit trees, which are wrapped with wisps of straw lighted as torches (138). On Christmas eve, a piece of bread and a pint of water are deposited on the window-sill, or at the door of the stable, and at midnight bread, water, and hay are blessed (152). It is believed that, in entering a new house, one of the dwellers will die, were it only a cat (126). Fire is given away with reluctance, although it is common for a woman who is late with her work to borrow fire from a neighbor (127). Compare what is said about borrowing fire in Ireland.

The method of the Belgian question-book appears to us admirable, and the citations will show how rich and interesting is the field of observation in that country, and how closely modern superstition is connected with the most primitive customs and beliefs.

*W. W. N.*

WAIFS AND STRAYS OF CELTIC TRADITION. Argyllshire Series. No. III.

FOLK AND HERO TALES. Collected, edited, translated, and annotated by the Rev. J. MACDOUGALL. With an Introduction by ALFRED NUTT. London : David Nutt, 270-271 Strand. 1891. 8vo, pp. xxix., 311.

NO. IV. THE FIANS : STORIES, POEMS, AND TRADITIONS OF FIONN AND HIS WARRIOR BAND. Collected entirely from Oral Sources by JOHN GREGORSON CAMPBELL, Minister of Tiree. With Introduction and Bibliographical Notes by ALFRED NUTT. Pp. xxxvii., 292.

These two volumes — most attractive in typographical execution — con-



tinue a series initiated and directed by Lord Archibald Campbell, the first volume being "Craignish Tales" (1889), collected by the Rev. J. MacDougall; and the second volume, "Folk and Hero Tales," collected by the Rev. D. MacInnes, and provided with Notes and an Introduction by the Editor and by Alfred Nutt (Publications of the Folk-Lore Society, 1890). The inclusion of Gaelic texts is a most welcome feature of the series. If the same activity could be extended to Ireland, the reproach against British scholarship, arising out of the neglect of the rich Gaelic material, would be in a measure obviated; this duty is most justly urged by Mr. Nutt. The latter, in his valuable Introduction to the fourth volume of the series, gives an account of Zimmer's doctrine respecting the semi-Norse origin of the Fenian saga, already noted in this Journal, and of the objection brought against it. As for the tales themselves, both volumes illustrate in a most interesting way the astonishing wealth of poetry and fertility of invention characteristic of the population of the Highlands of Scotland and of Ireland. The stories of Mr. MacDougall contain several answering to the type of the *märchen*, while those of Mr. Campbell are entirely devoted to the saga, an account being given of its principal personages.

Mr. Nutt criticises somewhat severely a remark made by the writer, to the effect that many modern Irish tales are "simply literal translations of, or trifling alterations of a common European stock" (vol. iv. No. 12, p. 84). The choice of the word "literal" was unfortunate; it was not intended to assume that Irish tales were borrowed from published collections of Italian, French, or English *märchen*,—although in certain cases this might be maintained,—but only that a transference took place by word of mouth, in general at a time before such printed volumes existed. In the case of English fairy tales, we see that imported French and German stories have taken the place of the national tales, though the latter were kindred in type. The same thing, as we believe, happened in Gaelic popular tradition; tales obtained from abroad, on account of their agreeableness or novelty, continually superseded older narratives. At the same time, the language and certain traits of the more ancient domestic tales were made to mingle with the foreign ones; while, on the basis of the latter, new relations were continually invented, taking up both native and introduced notions into new wholes. This process being continued indefinitely, the problem of the origin of folk-tales becomes infinitely complicated. Certain traits, however, survive, belonging to the older mythology, and calculated to throw light upon ancient conceptions; while the æsthetic interest of the tales is unaffected by questions respecting their source. We do not understand that there is any essential difference of principle between ourselves and Mr. Nutt on this point, although he is inclined to claim for the essential ideas of Celtic lore a greater degree of originality and independence than the writer is disposed to allow. These remarks apply to the *märchen*; in the saga, on the other hand, the conservatism of the tale-tellers has been much greater: yet here, also, it will be found that imported notions have mingled with the original stories, and sometimes become the foundation of whole narratives.

CURIOSITÀ POPOLARI TRADIZIONALI pubblicate per cura di GIUSEPPE PITRÈ. Vol. X. Saggio di Novelline, Canti ed Usanze popolari della Cio-ciaria. Per cura del Dott. GIOVANNI TARGIONI TOZETTI. Palermo: Libreria internazionale Carlo Clausen. 1891. 8vo, pp. viii., 108.

This volume, which continues the extensive series edited by Pitrè, includes popular tales, songs, and customs. Among the latter may be noted survivals of ancient Roman usage in funeral ceremonies, namely, the *conclamatio*, or lamentation at the time of death, and of the *cæna novendialis*, or funeral feast on the ninth day. In the districts treated of, a dying person is not allowed to expire in peace: friends gather round him with wails and cries to the Madonna, beseeching her to rescue the life of the sick man; immediately after the decease, a feast is arranged, usually held on the eighth day, which is supposed to be effective for the purposes of consolation, and at which the relatives are entreated to lay aside their grief, eat, drink, and make merry.

W. W. N.

CHANSONS POPULAIRES DE LA FRANCE. A selection from French Popular Ballads. Edited, with Introduction and Notes, by THOMAS FREDERICK CRANE, A. M., Professor of the Romance Languages in Cornell University. New York and London: G. P. Putnam's Sons. 1891. 12mo, pp. xxxix., 282.

This dainty and charming little volume will give as much pleasure by its contents as by its appearance, highly creditable to the progress of American book-making. The popular ballads of France, discovered only in the middle of the present century, are so simple, sweet, and unconventional, that, to an English reader, they serve as an agreeable contrast and relief to modern French lyric poetry. Professor Crane has included in his selection more than eighty pieces. In his Notes he has furnished references for the student, and given some account of the comparative history of the songs. The Introduction states the questions connected with the ballads, often of a difficult and complicated character, as respects their date and origin. Professor Crane expresses himself cautiously, for the most part being satisfied to cite the opinions of recent scholars. Gaston Paris has lately argued that the epic elements of the ballads date only from the fifteenth century. This view appears to the writer of this notice not easily defensible: he considers that many of the themes of the ballads represent a period antedating the twelfth century. This, however, is rather a matter of inference than of proof. The popular poetry of Europe is a treasure for all time, and, as Professor Crane suggests, will have a permanent influence on literature. The highest authority in France, Gaston Paris, has expressed his admiration of Professor Crane's book, adding that France itself possesses no collection of folk-songs so pleasing and well arranged. A prettier volume for a present could not be found.

W. W. N.

THE GAMBLING GAMES OF THE CHINESE IN AMERICA. Fán Tán ; the Game of Repeatedly Spreading Out ; and Pák Kòp Piú, or the Game of White Pigeon Ticket. By STEWART CULIN. N. D. C. Hodges, Agent, Lafayette Place, New York. Pp. 17.

In this little treatise, which forms vol. i. No. 4, of the Publications of the University of Pennsylvania, Mr. Culin describes two gambling games especially popular among Chinese laborers in America. The principle of the first game consists in guessing what will be the remainder after a pile of "cash" is divided into fours ; that is, whether one, two, three, or four will be left in the last division. The betting is so arranged that the chances of success in guessing are precisely equal between the player and the company, the latter deriving their entire profit from a percentage deducted from the amount bet. The second game is of the nature of a lottery : eighty characters being taken from a Chinese classic, and printed on a card, the holder of a ticket marks off ten characters ; twenty out of the eighty are drawn, and the ticket receives prizes proportionate to the number of characters which fall out in the drawing. Mr. Culin remarks on gamblers' guilds, and on their superstitions ; among the latter, we remark the ill-omened influence of the color white, that hue belonging to the dead. The habitual accuracy and patience with which the writer makes his observations, always derived from original sources, render his account of much interest and value.

W. W. N.

A. CERTEUX. — LES CALENDRIERS A EMBLÈMES HIEROGLYPHIQUES. Paris : E. Leroux, 28 Rue Bonaparte. 1891. Pp. 33.

This treatise forms the second part of a work on calendars possessing hieroglyphic emblems. It contains an interesting interpretation of a calendar of the Chibchas of New Grenada, as presented in a silex discovered by Saffray ; a discussion of a Scandinavian calendar in Runic letters, of a calendar of the rock of Pandi in Columbia, etc. The series will be completed by a third part, after the appearance of which we may give a more extended notice. We remark that only one hundred copies are offered for sale.

W. W. N.

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## JOURNALS.

1. *The American Anthropologist*. (Washington.) Vol. IV. No. 3, July, 1891. The New School of Criminal Anthropology. R. FLETCHER. — The Story of a Mound ; or, the Shawnees in Pre-Columbian Times. C. THOMAS. — Marriage among the Pawnees. G. B. GRINNELL. — Quarterly Bibliography of Anthropologic Literature. R. FLETCHER. — Notes and News. The "Throwing-Stick" from Alaska. Ceremonial Cannibalism in East Africa.



2. *The American Antiquarian and Oriental Journal.* (Mendon, Ill.) Vol. XIII. No. 3, May, 1891. The Migrations of the Mound-Builders. S. D. PEET. — The Higher Civilization of the Earlier Mound-Builders. J. P. SHREVE. — The Indian Messiah and the Ghost Dance. W. K. MOOREHEAD. — The Story of the Moosewood Man. S. T. RAND.

3. *A Journal of American Ethnology and Archæology.* Editor, J. WALTER FEWKES. Vol. I. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge. 1891. I. A Few Summer Ceremonials at Zuñi Pueblo. II. Zuñi Melodies. III. Reconnoissance of Ruins in or near the Zuñi Reservation.

4. *American Notes and Queries.* (Philadelphia.) Vol. VII. No. 9, June 27, 1891. State Nicknames. — No. 14, August 1. Singular Plant Names. E. PRIOLEAU.

5. *Dialect Notes.* Part III. Published by the American Dialect Society (Boston). 1891. The Ithaca Dialect. O. F. EMERSON.

6. *The Canadian Indian.* (Owen Sound, Ontario.) Vol. I. No. 9, 1891. Indian Numerals. — No. 11. Indian Oratory; Natives of the Pacific Coast.

7. *The Contemporary Review.* (London.) No. 308, August, 1891. The American Tramp. J. FLYNT.

8. *Journal of the Anthropological Institute of Great Britain and Ireland.* Vol. XX. No. 4, May, 1891. Anthropological Miscellanea. People of the Gold Coast. (From Reports of her Majesty's Colonial Possessions, No. 110.) A Curious Custom in Sicily.

9. *Folk-Lore.* (London.) Vol. II. No. 2, June, 1891. Legends of the Lincolnshire Cars. MISS M. C. BALFOUR. — An Amazonian Custom in the Caucasus. J. ABERCROMBY. — Childe Rowland. JOSEPH JACOBS. — The Legend of the Grail, No. 11. M. GASTER. — Remarks on preceding Article. ALFRED NUTT. — Report on Greek Mythology. F. B. JEVONS. — Notes and News. — Review: Superstitious Beliefs and Practices of the Finns. J. ABERCROMBY. — Correspondence: Tom-Tit-Tot; R. Köhler. Miscellanea: Excommunicated Persons; Turkish Superstition. G. GOSSELIN. — Post-Mortem Marriage; Beavers; Witches in Cornwall; Hungarian Custom. G. GOSSELIN. — Folk-Lore Bibliography: Supplement. — Les derniers Travaux Allemands sur la Légende du Saint Graal. A. NUTT.

10. *Journal of the Gypsy-Lore Society.* (Edinburgh.) Vol. III. No. 1, July, 1891. Franz von Miklosich (with Portrait). F. H. GROOME. — The Language of the Gypsies in Russia (with Vocabulary). F. RANKING. — Hungarian and Wallachian Gypsy Rhymes. A. HERRMANN. — Two Shelta Stories. J. SAMPSON. — A glance at the Servian Gypsies. D. MACRITCHIE. — The Witches of the Gypsies. H. v. WLISLOCKI. — Italian Zingaresche. J. PINCHERLE. — A Vocabulary of the Slovak-Gypsy Dialect. R. v. SOWA. — Reviews, Notes and Queries.

11. *Mélusine.* (Paris.) Vol. V. No. 10, July-August, 1891. Le Chevalier au Lion. H. GAIDOZ. — Les Védas réduits à leur juste valeur. — L'Étymologie populaire et le Folk-Lore. H. GAIDOZ. — Corporations,

Compagnonnages et métiers. H. GAIDOZ. — La Fascination (continued). J. TUCHMANN. — L'Enfant qui parle avant d'être né. M. SCHREINER. — Les serments et les Jurons. H. GAIDOZ. — Les esprits forts de l'antiquité classique. H. GAIDOZ. — L'Opération d'Esculape. H. GAIDOZ.

12. *Revue Celtique*. (Paris.) Vol. XII. No. 3, 1891. Life of S. Fechin of Fore. W. STOKES.

13. *Revue de l'Histoire des Religions*. (Paris.) Vol. XXIII. No. 2, March-April, 1891. La Tradition phrygienne du déluge. E. BABELON. — No. 3, May-June. Tyché ou la Fortune. A. BOUCHÉ. — Leclercq. Les origines du mythe d'Aurva. P. REGNAUD.

14. *Revue des Traditions Populaires*. (Paris.) Vol. VI. No. 3, March, 1891. Traditions et Superstitions des Ponts et Chaussées. VII. P. SÉBILLOT. (Continued in Nos. 4, 5, 6.) — Solafman dans les Légendes Musulmanes. R. BASSET. — Traditions et Superstitions du Dauphiné. II. A. PERRAUD. — Superstitions béarnaises. H. PELISSON. — Légendes et superstitions préhistoriques. G. FOUJU. — Les Rites de la Construction. R. BASSET and W. GREGOR. — No. 4, April. Sur quelques origines de la tradition celtique. I. Sources historiques. D. FITZGERALD. — Bibliographie du Folk-Lore en Pologne. DE ZMIGRODZKI. — Pèlerins et pèlerinages. VIII. A. CERTEUX. — Allusions à des Contes populaires. R. BASSET. — No. 5, May. Le cycle de sainte Marie-Madeleine dans la chanson populaire. G. DONCIEUX. — IV. Devinettes et croyances de l'Ukraine. DE ZMIGRODZKI. — Contes arabes et orientaux. V. R. BASSET. — No. 6, June. Ancienneté de quelques locutions usuelles. R. ROSIÈRES. — Légendes Valaussanes. L. COURTHION.

15. *La Tradition*. (Paris.) Vol. V. No. 4, April, 1891. Les procès de Sorcellerie au moyen-âge. II. H. v. ELVEN. — Le Folk-lore de la Belgique. XIII. La Foudre. A. HAROU. — Eléments de Traditionnisme ou Folk-Lore. IV. Le Fetichisme. (Continued in No. 5 : Le culte des Animaux.) T. DAVIDSON. — No. 5, May. Le Feu de Prométhée chez les Provençaux de nos jours. BÉRENGER-FÉRAUD. — Le Folk-Lore polonais. IV. M. DE ZMIGRODZKI. — Le Folk-Lore de Constantinople. II. Superstitions et croyances des Chrétiens grecs de Constantinople. H. CARNOY and J. NICOLAIDES. — Les chevaliers du papegai. (Continued in No. 6.) J. PLANTADIS. — No. 6, June. Le crime d'Edipe dans un conte provençal contemporain. BÉRENGER-FÉRAUD. — Croyances et Coutumes au Dahomey. P. VIGNÉ.

16. *Archivio per lo Studio delle Tradizioni popolari*. (Palermo.) Vol. X. No. 1, 1891. Buon capo d'anno: Uso contadinesco siciliano. S. SALOMONE-MARIO. — Capo d'anno ed Epifania in Piemonte. F. SEYES. — Sena vetus: Medicina popolare. — Superstizioni delle ragazze. — Varie superstizioni. G. B. CORSI. — La filata, o la coltivazione del canape nel Bellunese. III. Del tessere. A. NARDO-CIBELE. — La legenda dello sciocco nelle novelline calabre. F. MANGO. — Novelline popolari toscane. G. PITRÈ. — Spigolature di Usi, Credenze, Leggende. A. E. LUMEROSO. — L'erba prodigiosa di San Giovanni. R. RENIER. — Fiabe popolari dal mate. R. FORSTER. — Folk-Lore dell'Agricoltura. M. F. MAZZUCHI. —

Contes de Marins recueillis en Haute-Bretagne. P. SÉBILLOT. — Due racconti siciliani. E. ARMAFORTE. — Tradições portuguesas. A. T. PIRES. — Miscellanea: Rivista bibliografica; Bulletine bibliografico; Recenti pubblicazioni; Sommario dei Giornali; Notizie varie.

17. *La Calabria*. (Monteleone.) No. 8, 1891. Usi e costumi di Serra. S. Bruno. Matrimonio. — Canti popolari di S. Lucide. (Continued in Nos. 9, 10.) — Novella Albanese di Barile. — Leggende Ionadesi. (Continued in No. 9.) S. Francesco di Paola nelle tradizioni popolari di Calabria. No. 10, Novellini di Roccaforte.

18. *Revista Lusitana*. (Porto.) Vol. II. No. 2, 1890. Calendario rural. A. T. PIRES. — Estudos sobre o Romanceiro peninsular. D. C. M. DE VASCONCELLOS.

19. *Am Urquell*. (Vienna.) Vol. II. No. 7, 1891. Abderiten von heute. R. ANDREE. — Alpdrücken. H. VOLKSMANN. — Der Eid im Volksleben. H. VOLKSMANN und J. SPINNER. — Ostpreussische Sprichwörter, Volksreime und Provinzialismen. J. SEMBRZYCKI. — Ostfriesisches Volkstum. H. SUNDERMANN. — Diebglauen. H. VOLKSMANN und J. SPINNER. — Geheime Sprachweisen. KRAUSS. — Sagen aus der Grafschaft Ruppın und Umgegend. K. E. HAASE. — Volksmedizin. KRAUSS und KNAUTHE. — No. 8. Urmen. Shicksalfrauen der Zigeuner. H. v. WLISLOCKI. — Frauenkauf bei den Südslaven. F. S. KRAUSS. — Hochzeitgebräuche der Weisrussen. G. KUPCZANKO. — Schimpfwörter. Hexenleiter. Der Eid im Volksleben. F. S. KRAUSS. — Wettermachen. H. VOLKSMANN. — Geheime Sprachweisen. — Volksglauben. Ostpreussische Sprichwörter, Volksreime, und Provinzialismen. J. SEMBRZYCKI.

20. *Zeitschrift für Ägyptische Sprache und Alterthumskunde*. (Leipzig.) Vol. XXIX. No. 1, 1891. Die Alraune als altaegyptische Zauberpflanze. H. BRUGSCH.

21. *Wiener Zeitschrift für die Kunde des Morgenlandes*. (Vienna.) Vol. V. No. 2, 1891. Die Legende von Citta und Sambhūta. E. LEUMANN.

22. *Zeitschrift des Deutschen Palaestina-Vereins*. (Leipzig.) Vol. XIV. No. 1, 1891. Das Gleichniss vom Kamel und Nadelöhr. J. N. SEPP.

23. *Zeitschrift für Vergleichende Litteraturgeschichte und Renaissance-Litteratur*. (Berlin.) Vol. IV. Nos. 4 and 5, 1891. Ein weiterer Beitrag zur Romeo und Julia Fabel. A. L. STIEFEL. — Hiob, Herakles, und Faust. A. BIESE.

24. *Zeitschrift für Volkskunde*. (Leipzig.) Vol. III. No. 7, 1891. Die Kalewala vom ästhetischen Standpunkte betrachtet. (Julius Krohn's Finnische Litteraturgeschichte, I.) (Translated by O. P. Continued in Nos. 8, 9.) — Die Influenza. O. KNOOP. — Wendische Sagen der Niederlausitz. E. VECKENSTEDT. — Albanesische Märchen und Schwänke. J. U. JARNIK. (Continued in No. 8.) — Volksüberlieferung aus Österreich. (Continued in No. 8.) F. BRANKY. — Die alten Nordischen Frühlingsfeste. Nach dem Dänischen des Troels Land. (Continued in Nos. 8, 9.) POESTION. — No. 8. Rumänische Volksromanzen übersetzt von R.



PREXL. — I. Aus der Provinz Sachsen. I. Die Festcalendar im Homburg (bei Oberröblingen am See) in Sitte, Brauch, und Schwank. Nebst Vorwort. E. VECKENSTEDT. — No. 9, Sagen vom Schratel aus Steiermark. A. SCLOSSAR. — Kriminalistische Gedanken und Anschauungen in den Sprichwörtern des russischen Volkes. GURWITSCH. — Die "grosse" Wendische Hochzeit. SCHWELA.

25. **Volkskunde.** (Gent.) Vol. IV. No. 5, 1891. Walcheren in Zeeland. II. K. BAART. — Vertelsels. — Zeden en Gebruiken. No. 4. Volkshumor in Geestelijke Zaken. (Continued in No. 5.) A. GITTÉE. — Volksliederen. — No. 5.

26. **Ons Volksleven.** (Brecht.) Vol. II. No. 7, 1891. Sagen und Legenden. Vertelsels. — No. 8. Rivieren, Putten, Fonteynen, Bronnen, Ondiepten, etc. De Vogelen in het Volksgeloof. A. HAROU.

27. **Zeitschrift des Vereins für Volkskunde.** (Berlin.) Vol. I. No. 2, 1891. Land und Leute der Saalegegenden. A. MEITZEN. — Die Eichenfrucht als menschliche Nahrungsmittel. — C. BOLLE. — Der Tod in Sitte, Brauch, und Glauben der Südslaven. Vorwiegend nach eigenen Ermittlungen. F. S. KRAUSS. — Die Annalen des Bischofs Gisli Oddson in Skalhott von 1637. T. THORKESSON. — Sagen und Heilmittel aus einer Wolfsthurner Handsschrift der XV Jahrhunderts. O. v. ZINGERLE. — Glaube und Brauch in der Mark Brandenburg. H. PROHN. — Volkssegen aus dem Böhmerwald. (Continued in No. 3.) J. J. Ammann. — Kleine Mittheilungen. — No. 3. Die Sage von Ermenrich und Schwanhild. M. ROEDIGER. — Die ethnographischen Arbeiten der Slaven, vornehmlich Oskar Kolbergs. I. W. NEHRING. — Volkstümliche Schlaglichter. II. W. SCHWARTZ. — Die Kalender-Heiligen als Krankheits-Patrone beim bayerischen Volk. M. HOEFLER. — Moderne Chinesische Tierfabeln und Schwänke. C. ARENDT. — Jamund bei Cöslin (mit Berücksichtigung der Sammlungen des Museums für deutsche Volkstrachten und Erzeugnisse des Hausgewerbes zu Berlin). U. JAHN und A. M. COHN.

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#### BOOKS RECEIVED.

(See, also, under the heading "Books.")

FAITH-HEALING IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. By CHARLES F. COX. (Read before the American Folk-Lore Society, November 29, 1890.) New York: The De Vinne Press. 1891. Pp. 21.

THE ACADIANS OF LOUISIANA AND THEIR DIALECT. By ALCÉE FORTIER, Professor of the French Language and Literature in Tulane University of Louisiana. (Reprinted from the Publications of the Modern Language Association of America, Vol. VI. No. 1, 1891.) Pp. 33.

FRANZ BOAS. REISE AN DIE PACIFISCHE KÜSTE. Aus den Verhandlungen der Berliner anthropologischen Gesellschaft. Ausserordentliche Sitzung am 14 Februar, 1891. Pp. 158-172.

ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION, showing the Operations, Expenditures, and Condition of the Institution. For the Years 1886, 1887, 1888, 1889. Washington. 1889, 1890.

REPORT UPON THE CONDITION and PROGRESS OF THE U. S. NATIONAL MUSEUM, during the Year ending June 30, 1888. By G. BROWN GOODE, Assistant Secretary. Washington. 1890. (Smithsonian Institution.)

REPORT ON THE SECTION OF ORIENTAL ANTIQUITIES IN THE U. S. NATIONAL MUSEUM, 1888. By CYRUS ADLER, Assistant Curator of Oriental Antiquities. (From the Report of the Smithsonian Institution, 1887-88. Part II. Pp. 97-104.) Washington. 1890.

FIRE-MAKING APPARATUS IN THE U. S. NATIONAL MUSEUM. By WALTER HOUGH. (From the Report of the National Museum, 1887-88. Pp. 530-587.) Washington. 1890. (Smithsonian Institution.)

THE COLLECTION OF KOREAN MORTUARY POTTERY IN THE U. S. NATIONAL MUSEUM. By PIERRE LOUIS JOUY. (From the Report of the National Museum, 1887-88. Pp. 589-596, and Plates LXXXII.-LXXXVI.) Washington. 1890. (Smithsonian Institution.)

A VINDICATION OF THE DECORATED POTTERY OF JAPAN. By JAMES L. BOWES, her Imperial Majesty's Honorary Consul for Japan at Liverpool, author of Japanese Marks and Seals, etc. Printed for private circulation. Not for sale. MDCCCXCI. 4to. Pp. 58.

A STUDY OF PREHISTORIC ANTHROPOLOGY. Handbook for Beginners. By THOMAS WILSON. (Report of the National Museum, 1887-88. Pp. 597-671, and Plates LXXXVII.-CVI.) Washington. 1890.

RESULTS OF AN INQUIRY AS TO THE EXISTENCE OF MAN IN NORTH AMERICA during the Paleolithic Period of the Stone Age. By THOMAS WILSON, Curator of the Department of Prehistoric Anthropology. (From the Report of the National Museum, 1887-88. Pp. 677-702.) Washington. 1890. (Smithsonian Institution.)

TWENTY-THIRD AND TWENTY-FOURTH ANNUAL REPORTS of the Trustees of the Peabody Museum of American Archæology and Ethnology in Connection with Harvard University. Vol. IV. Nos. 3, 4. Cambridge. 1891.

THE NEW SCHOOL OF CRIMINAL ANTHROPOLOGY: An address delivered before the Anthropological Society of Washington, April 21, 1891, by ROBERT FLETCHER, M. D., retiring President of the Society. Washington: Judd & Detweiler, printers. 1891. Pp. 38.

HEMENWAY SOUTHWESTERN ARCHÆOLOGICAL EXPEDITION. Contributions to the History of the Southwestern Portion of the United States. By A. F. BANDELIER. Cambridge: John Wilson & Son, University Press. 1890. Pp. v., 206. (Papers of the Archæological Institute of America. American Series. V.)

ALFRED NUTT. LES DERNIERS TRAVAUX ALLEMANDS SUR LA LÉGENDE DU SAINT GRAAL. Tirage a part du no. 46 de la REVUE CELTIQUE. Paris. 1891. Pp. 181-228.

# THE JOURNAL OF AMERICAN FOLK-LORE.

VOL. IV. — OCTOBER-DECEMBER, 1891. — No. XV.

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## HURON FOLK-LORE.<sup>1</sup>

### III. THE LEGEND OF THE THUNDERERS.

THE story of "The Thunderers," as told by my esteemed Wyandot friend and instructor, Chief Joseph White (Mandarong), and carefully translated and explained by Mrs. White, seemed to me specially valuable, inasmuch as it comprehends in one spirited narrative the main outline of the Huron (or Wyandot) mythology, whose elements reappear in a fragmentary form in the myths of the Iroquois tribes, as related by L. H. Morgan, Mrs. Erminnie Smith, and other writers. The narrative, in its present shape, must be regarded as a comparatively modern composition, or at least recension, due to some native mythologist of much imaginative genius, who lived within the last two centuries, or since the removal of the Hurons from their ancient seat on the Georgian Bay to their later abode in the region embracing both sides of the Detroit River and both shores of Lake Erie. It is only since their settlement in that more southern region that we can suppose them to have come into contact, either friendly or hostile, with the Cherokees. But the myths comprised in the narrative certainly embody — as all the authorities show — the most ancient and widespread beliefs of the tribes of the great Huron-Iroquois family. We might indeed naturally expect that the Hurons, as being the elder branch of the family, would have preserved its legends in their fullest and what might be deemed most authentic shapes.<sup>2</sup>

<sup>1</sup> The first article of this series appeared in vol. i., No. 3 of the *Journal*, and the second article in vol. ii., No. 7.

<sup>2</sup> This "folk-tale" was communicated by me, in an abridged form, to my late lamented friend, Mrs. E. Smith, in the summer of 1881, for a paper on "Animal Myths," which she was then preparing for the meeting of the American Association for the Advancement of Science, held in that year. It was afterwards included in her interesting collection of "Myths of the Iroquois," which appeared in the Second Annual Report of the Bureau of Ethnology (for 1880-81). Its value, both as an embodiment of Huron-Iroquois mythology and as an evidence of aboriginal narrative talent, seems to warrant its reproduction in the fuller form in which it appears in my journal, written in September, 1874.



By way of preface, the chief remarked that the Indians held the opinion that each species of animal had for its head and, so to speak, its spiritual representative, one of its own kind, very much larger than the ordinary size, and endowed with preternatural powers, among which was the power of assuming the human form. Some of these powers could be communicated by them to any human beings who might form an alliance with them. Thus all the Wyandot men had their peculiar friends among the animals which surrounded them, — that is, each man had selected one of the preternatural creatures as his special ally, much as a Roman Catholic might select a patron saint. When the missionaries came among them, and urged them to become Christians, one of their strongest objections was that they could not give up their forest friends. The chief added that since the white men came, these peculiar animals had disappeared. The Indians, he averred, — and he seemed fully to share in the opinion, — held that they are not extinct, but, being alarmed by the throng of white people and the destruction of their ancient haunts, they have fled to a distance, — perhaps, he added, under the sea. Even in the ancient times they kept mostly underground, being afraid of the thunder, — and, as the following narrative shows, with good reason.

From the earliest period the Wyandots and the Cherokees have been at war. The war was carried on sometimes by large expeditions, sometimes by parties of two or three adventurers, who would penetrate into the enemy's country, and return proud of having slain a man. On one occasion, in the ancient time, three Wyandot warriors set out on such an expedition. When they were far distant from their own land, one of them had the misfortune to break his leg. By the Indian law it became the duty of the others to convey their injured comrade back to his home. They formed a rude litter, and, laying him upon it, bore him for some distance. At length they came to a ridge of mountains. The way was hard, and the exertion severe. To rest themselves they placed their burden on the ground, and, withdrawing to a little distance, took evil counsel together. There was a deep hole or pit, opening in the side of the mountain, not far from the place where they were sitting. Returning to the litter, they took up their helpless comrade, carried him near the brink of the pit, and suddenly hurled him in. Then they set off rapidly for their own country. When they arrived they reported that he had died of wounds received in fight. Great was the grief of his mother, a widow, whose only son and support he had been. To soothe her feelings they told her that her son had not fallen into the enemy's hands. They had rescued him, they said,

from that fate, had carefully tended him in his last hours, and had given his remains a becoming burial.

They little imagined that he was still alive. When he was thrown down by his treacherous comrades, he lay for a time insensible at the bottom of the pit. When he recovered his senses, he observed an old gray-headed man seated near him, crouching in a cavity on one side of the pit. "Ah, my son," said the old man, "what have your friends done to you?" "They have thrown me here to die, I suppose," he replied, with true Indian stoicism. "You shall not die," said the old man, "if you will promise to do what I require of you in return for saving you." "What is that?" asked the youth. "Only that when you recover you will remain here and hunt for me, and bring me the game you kill." The young warrior readily promised, and the old man applied herbs to his wound, and attended him skilfully until he recovered. This happened in the autumn. All through the winter the youth hunted for the old man, who told him that when any game was killed which was too large for one man to carry, he would come and help to convey it to the pit in which they continued to reside.

When the spring arrived, bringing melting snows and frequent showers, the youth continued his pursuit of the game, though with more difficulty. One day he encountered an enormous bear, which he was lucky enough to kill. As he stooped to feel its fatness and judge of its weight, he heard a murmur of voices behind him. He had not imagined that any human beings would find their way to that lonely region at that time of the year. Astonished, he turned and saw three men, or figures resembling men, clad in strange, cloudlike garments, standing near him. "Who are you?" he asked. In reply, they informed him that they were the Thunder (*Hĩnō'*, — in English orthography, "Henoh"). They told him that their mission was to keep the earth and everything upon it in good order for the benefit of the human race. If there was a drought, it was their duty to bring rain. If there were serpents or other noxious creatures, they were commissioned to destroy them; and, in short, they were to do away with everything that was injurious to mankind. They told him that their present object was to destroy the old man to whom he had bound himself, and who, as they would show him, was a very different sort of being from what he pretended to be. For this they required his aid. If he would assist them he would do a good act, and they would convey him back to his home, where he would see his mother and be able to take care of her.

This warning and these assurances overcame any reluctance the young man might have felt to sacrifice his seeming friend. He went to him and told him that he had killed a bear, and needed his help

to bring it home. The old man was anxious and uneasy. He bade the youth examine the sky carefully, and see if there were the smallest speck of cloud in any quarter. The young man replied that the sky was perfectly clear. The old man then came out of the hollow, and followed the young hunter, urging him constantly to make haste, and looking upward with great anxiety. When they reached the bear, they cut it up hurriedly with their knives, and the old man directed the youth to place it all on his shoulders. The youth complied, though much astonished at his companion's strength. The old man set off hastily for the pit, but just then a cloud appeared, and the thunder rumbled in the distance. The old man threw down his load, and started to run. The thunder sounded nearer, and the old man assumed his proper form of an enormous porcupine, which fled through the bushes, discharging its quills, like arrows, backward as it ran (as the Indians believe to be the habit of this animal). But the thunders followed him with burst upon burst, and finally a bolt struck the huge animal, which fell lifeless into its den.

Then the Thunderers said to the young man, "Now we have done our work here, and will take you to your home and your mother, who is grieving for you all the time." They gave him a dress like that which they wore, a cloudlike robe, having wings on the shoulders, and told him how these were to be moved. Then he rose in the air, and soon found himself in his mother's cornfield. It was night. He went to her cabin, and drew aside the mat which covered the opening. The widow started up and gazed at him in the moonlight with terror, thinking that she saw her son's apparition. He guessed her thoughts. "Do not be alarmed, mother," he said, "it is no ghost. It is your son, come back to take care of you." As may be supposed, the poor woman was overjoyed, and welcomed her long-lost son with delight. He remained with her, fulfilling his duties as a son. What was done to his treacherous comrades is not recorded. They were too insignificant to be further noticed in the story, which now assumes a more decided mythological character.

When the Thunderers bade farewell to the young man, they said to him, "We will leave the cloud-dress with you. Every spring, when we return, you can put it on, and fly with us, to be witness to what we do for the good of men." They told him that the great deity, Hamendiju, had given them this authority and commission to watch over the people and see that no harm came to them. Accordingly the youth hid the dress in the woods, that no one might see it, and waited till the spring. Then the Thunderers returned, and he resumed the robe, and floated with them in the clouds over the earth. As they passed above a mountain he became thirsty, and, seeing below him a pool, he descended to drink of it. When he re-



joined his companions, they looked at him and saw that the water with which his lips were moist had caused them to shine, as though smeared with oil. "Where have you been drinking?" they asked eagerly. "In yonder pool," he answered, pointing to where it lay still in sight. They said, "There is something in that pool which we must destroy. We have sought it for years, and now you have happily found it for us." Then they cast a mighty thunderbolt into the pool, which presently became dry. At the bottom of it, blasted by the thunder, was an immense grub, of the kind which destroys the corn and beans and other products of the field and garden; but this was a vast creature ("as big as a house," said the chief), the spiritual head, patron, and exemplar of all grubs.

After accompanying his spirit friends to some distance, and seeing more of their good deeds of the like sort, the youth returned home and told his people that the Thunder was their divine protector, and narrated the proofs which he had witnessed of this benignant character. Thence originated the honor in which the Thunder is held among the Indians. The Wyandots were accustomed to call Hino their grandfather (*tsutaa*). I asked how it was that the god had appeared as three men. The chief said that only three thunder-spirits were required on this occasion, but there were many of them. When thunder is heard to roll from many parts of the heavens, it is because there are many of the Thunderers at work. They are all called Hino, who may (for the Wyandots rarely use the plural of nouns) be regarded as one god or many, — the Thunderer or the Thunderers.

The chief added that the young man learned from his divine friends the secret of rain-making, which he communicated to two persons in each tribe. They were bound to strict secrecy, and possessed, the chief affirmed, the undoubted art of making rain. He had often known them to accomplish this feat. He himself had become partly possessed of this secret, and had been able in former days to bring rain. Of late years, in obedience to the injunctions of the church, he had forborne to exert this power. I asked him if he had any objection to disclose the secret. His wife urged him to tell; but on consideration he said that he would rather not. He had received it in confidence; the church had forbidden the practice of the art; and he thought it best that the knowledge of it should perish. It was evident that he entertained the most entire faith in the power of this charm, whatever it might be.

The pantheon of the Huron-Iroquois nations is not an extensive one. The principal deity was Ioskeha or Tijuskeha, who was known by several honorary epithets, which have sometimes been mistaken for names of distinct divinities. One of these epithets, which as-

sumed various dialectical forms, Hamendiju and Awendiyo among the Huron tribes, Rawenniyo and Hawenniyo (in English orthography, Hawaneco) among the Iroquois, signified "The Great Master," and is commonly rendered, in the "Relations" of the early French missionaries, "The Master of Life." Another stately title in use among the Iroquois was Teharonkiawakon (or Tharonhiawagon), which means "Holder (or Sustainer) of the Heavens." And still another recorded by the missionaries is Agreskoué, or Areskui, the meaning of which is unknown. All the accounts represent him as a benevolent deity, always ready to exert his powers — which, though great, are not unlimited — for the purpose of alleviating the natural ills which beset the human race. His chief assistant is Hino (or Hinu), the Thunder or Thunderer, who, according to one opinion, has several assistants, and, according to another, is himself a sort of multiple or composite deity. Probably no better account of his supposed nature and attributes has ever been given than is comprised in the foregoing legend, as related by my intelligent host, Chief Mandarong.

For further information on this subject, reference may be made to L. H. Morgan's excellent work, "The League of the Iroquois" (Book II. chap. i., "Faith of the Iroquois"), to Dr. Brinton's "American Hero-Myths" (page 53, "The Iroquois Myth of Ioskeha"), and to Mrs. E. Smith's "Myths of the Iroquois," already referred to. It is to be noted that not only the principal deities of the Huron-Iroquois race, but almost all their minor divinities, — spirits of the winds, of the plants, etc., — are of a benignant nature. If the character of a people, as is commonly assumed, can be inferred from the character and attributes of the objects of their worship, the tribes of this race must be deemed a naturally kindly and peace-loving people. Elsewhere I have endeavored to show how the whole social and political system of the race, throughout its various septs, displays the character thus manifest in its religious faith, — a character differing as widely as possible from the evil and undeserved reputation which the history of its desperate struggle for life against its foreign supplanters has unjustly stamped upon it.<sup>1</sup>

*Horatio Hale.*

<sup>1</sup> See *The Iroquois Book of Rites*, in Brinton's "Library of Aboriginal American Literature," chapter viii.: "The Iroquois Character;" and, for confirmation, Dr. Brinton's recent work, *The American Race*, pp. 81-84.

HI-A-WAT-HA.

I BECAME familiar with the local tale of Hi-a-wat-ha in Onondaga while a schoolboy, but in much the same form it seems to have been known to the other New York Iroquois, having a mixture of ideas, persons, and events derived from both early and recent times. Some of these will appear in the various stories, and there is good reason for saying that transactions even of this century have had a mystic veil thrown over them.

In any form the tale has been known to the whites less than fifty years, and the Onondaga version first had publicity through Mr. J. V. H. Clark,<sup>1</sup> in a communication to the "New York Commercial Advertiser." He obtained it from two Onondaga chiefs. Schoolcraft<sup>2</sup> used these notes before they were included in Clark's history, and afterwards appropriated the name for his Western Indian legends, where it had no proper place. About the same time, Mr. Alfred B. Street had a few original notes from other Iroquois sources, which he used in his metrical romance of "Frontenac," along with some from Schoolcraft. Thus, when Longfellow's "Hiawatha" appeared, I was prepared to greet an old friend, and surprised at being introduced to an Ojibway instead of an Iroquois leader. The change, however, gave a broader field for his beautiful poem, a gain to all readers, but as he retained little beyond the name it may be needless to refer to that charming work. It preserves, however, the leading thought,

How he prayed, and how he fasted,  
How he lived, and toiled, and suffered,  
That the tribes of men might prosper,  
That he might advance his people.

The meaning of the name has been in question. Mr. Horatio Hale<sup>3</sup> interprets it, "He who seeks or makes the wampum belt." Unless the name is quite modern, an objection to this would be the fact that the Iroquois had none of the small shell beads, commonly called wampum, and used in belts, until the seventeenth century. I have examined all the belts at Onondaga, under a good glass, and all are modern. At one inspection I wrote out a particular description of each one. My friend, Mr. David Boyle, of Toronto, a good archæologist, says of those in Canada:<sup>4</sup> "All belts of this description, now held by Fire-keeper John Buck for the Six Nation Indians on the Tuscarora Reserve, are composed of European material, as glass,

<sup>1</sup> Clark's *Onondaga*, vol. i. p. 30.

<sup>2</sup> *Notes on the Iroquois*, pp. 271-283.

<sup>3</sup> *Book of Iroquois Rites*, p. 154.

<sup>4</sup> *Canadian Institute Report*, 1889, p. 42.



or of other material shaped by European skill, as shell." An educated Canadian Mohawk tells me the same thing. The case is so clear in other ways that no great antiquity can be claimed for any existing belt.

This, however, proves nothing as to the early Iroquois use of council wampum. There is a better test. I have carefully examined the Iroquois country east of Seneca Lake, with especial reference to this, either personally or through experienced archaeologists, and find that shell beads of any kind were extremely rare before the seventeenth century; and no small beads of the prehistoric period have anywhere been found.

Mr. L. H. Morgan says they obtained all this wampum from the Dutch, but that they made some earlier from spiral fresh-water shells. None of these have been found. Loskiel says that the Iroquois used colored sticks, which were laid aside for shell beads when the Dutch trade increased. This is probable. One Hiawatha story makes his wampum of eagle quills, which also may have been, and I have been told of the employment of porcupine quills. This definition of Hiawatha's name might imply that wampum was previously unknown to them, as the stories do; but if it is the true one it brings down the formation of the Iroquois League and the life of Hiawatha to some date later than A. D. 1600, which is not far out of the way.

Ha-yo-went-ha was translated "He who combs," by L. H. Morgan,<sup>1</sup> in allusion to his combing the snakes out of Atotarho's head. Père Cuoq suggested "The river-maker." The Onondaga chief, Daniel La Fort, could give me no meaning, although his father had interpreted it "The very wise man."<sup>2</sup> Taking its various parts separately and then combining them, my intelligent Onondaga friend, Albert Cusick, told me that Hiawatha's name meant essentially "One who has lost his mind, and seeks it knowing where to find it." This might be well understood of a purpose often defeated, a plan not yet fully grasped or matured but never given up, and which is followed to a foreseen end. Such a meaning harmonizes well with Mr. Hale's pathetic account of Hiawatha's great design so long delayed. He seemed to others as one who had lost his mind, but he clearly saw and patiently pursued what he sought. My friend's interpretation naturally seems the best to me.

The many differences between the New York and Canadian stories suggest a modern origin for almost all, for if all the Iroquois had held them before their recent separation, the agreement would have been fuller. At least, many additions have been made to the few facts possibly connected with the name a hundred years ago. Before the Revolution there is no clear allusion to the legend, though the

<sup>1</sup> *League of the Iroquois*, p. 68.

<sup>2</sup> Clark's *Onondaga*, vol. i. p. 23.

idea of a heavenly visitor in man's form has long been familiar to the Iroquois mind. The question is whether this was original, or adopted from Europeans. Perhaps it slightly appears in the early story of the woman who fell from heaven, and who gave birth to the Good and Bad Mind. She came to earth perforce, and returned not to heaven again. One much more advanced is found in Canassatego's story of the origin of the Five Nations.<sup>1</sup> This was related about the middle of the eighteenth century, and may be briefly sketched.

The beautiful land of Akanishionegy<sup>2</sup> was bright with rivers and lakes, but was without inhabitants. One of the gods, having raised it from the waters, and beholding its beauty, told his brothers that he would make red men to dwell therein. He came to the earth, and sowed five handfuls of seed upon it. The seed became worms, into which spirits entered, and they were changed to children. Nine years he nourished these, nine more he taught them all useful things. Trees, plants, and animals he made also, but the children became five nations. These he called together to hear his parting words. To the brave Mohawks he gave corn; to the patient Oneidas, the nuts and fruits of trees; to the industrious Senecas, beans; the friendly Cayugas received ground nuts and other roots; the wise and eloquent Onondagas had squashes and grapes to eat, and tobacco to smoke at the council fire. Many other things he said, and then "wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return."

This great Onondaga chief, who died in 1750, was intimate with the Moravians, and it is possible that their teachings, or those of the French missionaries, may have colored his story. In this case, however, the divinity appears distinctly as a creator, not as a man; but a likeness will be seen to the later tale of Hiawatha in New York, in the formation of the League, the several speeches, and the ascent to heaven. He told them to love and defend one another, and so they would be strong and happy. He had made them the best people and given them the best country in the world. It should be theirs as long as they observed his counsels. Thus early, at least, was a divine agency recognized in the formation of the Iroquois League.

Pylæus, a Moravian missionary to the Mohawks in the first half of the eighteenth century, first mentioned the era and founders of the confederacy, which was proposed by Thannawage, an old Mohawk chief. He learned that it was formed "one age, or the length of a man's life, before the white people came into the country," which

<sup>1</sup> Miner's *History of Wyoming*, p. 24.

<sup>2</sup> Konoshioni, or Canassione, the Long House or Five Nations. The Tuscaroras are only an addition, as though they had built a woodshed at the rear of the house.

may be too early. Elsewhere he said that the Tuscaroras joined the League about one hundred years afterwards (1715), which fixes his meaning, but which may be as much too late. The true date was probably about A. D. 1600. Archæological facts and early traditions are opposed to an earlier period, and recent explorations in the Mohawk valley seem to have determined the question.

A hundred years ago the Onondagas told Ephraim Webster that it was about two generations,<sup>1</sup> or one man's life,<sup>2</sup> before the whites came to trade with them. Some of the Senecas thought it about four years before Hudson's voyage up the river.<sup>3</sup> Many writers have thought an earlier date necessary, supposing that the Iroquois once formed a single body in New York, instead of long separated nations elsewhere.

The later Onondaga legend was related to Mr. J. V. H. Clark, and is fully given in his *History of Onondaga*. As Mr. Hale has well remarked,<sup>4</sup> a confusion of persons may have arisen, for I find that the Onondagas ascribe some things to the Holder of the Heavens, without connecting him with Hiawatha, which others ascribe to the wise chief. This confusion is thought to have been of long standing, for Pylæus mentioned Thannawage as the proposer of the League, and a similarity has been claimed between this name and Taren-yawagon, Taonhiawaga, Taounyawatha, and other forms of the name of the Holder of the Heavens. I think the name has little to do with it. The modern Iroquois certainly looked on this deity as a frequent visitor and deliverer in human form, as appears in Cusick's history, and Canassatego long ago thought the founder of the League divine.

Thus it was that the Holder of the Heavens,<sup>5</sup> pitying their trials, came to earth to relieve men, and make human life pleasant and safe. His white canoe danced lightly over the blue waves of Lake Ontario, and was seen by two hunters at Oswego, who joined him. He told them his purpose, and they accompanied him up the river towards the land of monsters and enchantments. A great serpent was destroyed by his magic paddle, and the canoe glided on over waters never traversed before. A second was slain, the fish were set free, and the river became safe for all voyagers.

Lying very near the southeast bend of the Seneca River, Onondaga Lake had then no outlet, and extended far to the south. The wondrous paddle made a small channel, which deepened and widened as the water poured through, and the lake decreased in size. By this the salt springs were laid bare, a priceless gift to the Indians,

<sup>1</sup> Clark's *Onondaga*, vol. i. p. 20.

<sup>2</sup> Schoolcraft's *Report*, p. 75.

<sup>3</sup> *Ibid.*, p. 156.

<sup>4</sup> *Iroquois Book of Rites*, p. 35.

<sup>5</sup> Clark's *Onondaga*, vol. i. pp. 21-30, and 38-43.



says the story, though as late as 1654 they were ignorant of their nature,<sup>1</sup> and thought them hurtful. The State of New York removed the obstructions in the river, and lowered the lake in 1822, probably originating this part of the tale.

Peacefully rose the smoke from the chestnut grove where the enchantress Oh-cau-nee guarded the fruit, but her power was broken, and the trees by the river became free to all comers. The voyagers passed Cross Lake, through which the river flows, and the skeletons of men showed that they were near the haunts of the Great Mosquitoes, Kah-ye-yah-ta-ne-go-nah.<sup>2</sup> One of these was slain, and his wounded comrade was long pursued. This part shows the shifting character of the tale, for one story ascribes their death to the bravery of a large body of warriors; but usually the Holder of the Heavens is the victor, and the places which he passed, or where he rested in the pursuit, are still pointed out. Some of my informants described the tracks of pursuer and pursued, which they had seen a little south of Syracuse. The monster was at last killed at a place a few miles north of that city, the spot being still called Kah-yah-tak-ne-t'ke-tah-keh, "Where the mosquito lies."

Other obstructions were removed still farther up the river, and then comes the transition from Ta-oun-ya-wat-ha, the Holder of the Heavens, to Hi-a-wat-ha, "the very wise man," dwelling on the shores of Cross Lake. Mr. Clark was in error in supposing that the Indian name of this sheet of water meant the home of the wise man. Teu-nen-to is "At the cedar place."

Years passed quietly by until the land was invaded by fierce warriors from the north, probably the beginning of the war with the Hurons and Algonquins of Canada, which drove part of the Iroquois from the St. Lawrence, and which Charlevoix thought had not long been in progress when the French colonization of Canada commenced.<sup>3</sup> It created great alarm, and a grand council was called at Onondaga Lake. I have often been on the traditional spot, which is well suited for the purpose, and where there were scattered lodges of an earlier people than the Onondagas. The latter never had villages on that lake, except one recent fishing hamlet at the inlet, and a few lodges about the old French fort. Their towns were always far away, and at this time the nearest was over twenty miles distant.

Hiawatha was summoned, and came with his daughter, but with forebodings of evil soon to be realized. As they landed, a huge and snow-white bird swooped down from the sky, crushing the beautiful

<sup>1</sup> See Father Le Moyne's journal.

<sup>2</sup> The mosquito is Kahyeyahtane, "The troublesome fellow that likes to bite often."

<sup>3</sup> Charlevoix's *Voyage*, vol. i. p. 304, London, 1761.

girl, and being itself killed by the shock. Thenceforth the plumes of the white heron, said Mr. Clark, adorned the bravest warriors.

There may be a mistake about the white bird. The Onondagas call the white or any other heron, Neah-sah-kwa-tah, "Its neck is crooked." My inquiries threw some light on this point. Mr. Street was told that its name<sup>1</sup> was Sah-dah-ga-ah in Seneca, and Hah-googhs in Onondaga, both meaning "The bird of the clouds." I found that the Onondagas called the white seagull Hah-kooks, "The bird of the clouds," or "One never on the ground." They say that it always dives in the air when shot at, which one should not do for fear of evil. If the hunter misses it twelve times, on the thirteenth shot he will vomit all the blood in his body.

Mr. Hale found the story in a simpler form. During an earlier council Atotarho told one of his warriors to shoot a strange bird above them. It fell, and in the rush from all quarters Hiawatha's daughter, who was in delicate health, was thrown down and trampled to death.

Prostrated with grief, Hiawatha lay as one dead for three days, but at last was aroused, and took part in the council, proposing and forming the League. As in Canassatego's story, he addressed each nation. The great and warlike Mohawks, under the great tree (probably a mistake), were to be the first nation; the wise Oneidas, leaning against the everlasting stone, were the second; the powerful and eloquent Onondagas, at the great mountain, came next; the Cayugas, cunning hunters in the dark forest, were fourth; and the Senecas, growers of corn and beans, and builders of great cabins in the open country, made the fifth. Thus united they would be safe and strong. The council ended, and Hiawatha rose to heaven in his white canoe.

In the whole story I find not only modern incidents, when fully detailed, but a coloring from early missionaries. The ascension to heaven, however, is not rare in their stories. I have quoted one from Canassatego, and have elsewhere given an example in the homeward march of the Thunders, after their victory over the lake serpent. Others might be mentioned.

It will be observed that in Clark's version there is no reference to Atotarho. In others he is the most conspicuous figure, and on the authority of a Cayuga chief Mr. Street added some particulars. The principal actors, whose wisdom devised the League, were Hah-yoh-wont-hah (Hiawatha), Ato-tar-ho, and To-gan-a-we-tah (Dekana-widah). All were supernatural, but two of them disappeared when their work was done. Atotarho alone remained. Toganawetah was so beautiful<sup>2</sup> that the Great Spirit might have envied him. He ap-

<sup>1</sup> *Frontenac*, p. 300.

<sup>2</sup> *Ibid.*

peared suddenly, no one knew whence, and vanished as mysteriously. His prophecy may be noted in Street's account, where it is given as in the exact words, "When the White Throats shall come, then, if ye are divided, you will pull down the Long House, cut down the Tree of Peace, and put out the Council Fire." Who the White Throats were they sadly learned afterwards. This seems an allusion to the condoling ceremony, where will be found the expression, "by reason of the neck being white," to which some chiefs gave this meaning,<sup>1</sup> while most could not understand the phrase. The disappearance of two of the leaders is well accounted for by their leaving no successors in the Grand Council.

Atotarho became more prominent, partly from his striking features, partly from being first in the principal office of the League. The name seems to have differed two centuries ago,<sup>2</sup> and perhaps we have not now the original form, but it is that given by Pyrlæus and David Cusick. To the latter we owe the well-known picture of the snaky chief, as well as his description.<sup>3</sup> The drawing shows an interview between the great chief and two ambassadors, in which he is portrayed in all his terrors. "His head and body was ornamented with black snakes; his dishes and spoons were made of skulls of the enemy; after a while he requested the people to change his dress; the people immediately drove away the snakes."

The same writer makes him the lawgiver and framer of the League, without mentioning others by name. "After he had accomplished the noble work, he was immediately named Atotarho, King of the Five Nations." According to the dates in this history, five centuries elapsed between the first confederacy formed by Tarenayawagon and the second by Atotarho. It is curious that this writer says nothing of Hiawatha, while Atotarho is left out by Clark. Another legend makes Toganawetah and Hiawatha the two ambassadors who sought Atotarho, and divested him of the serpents, which petrified all others.

In the tradition related by Mr. Horatio Hale, all three are prominent, but Atotarho appears as the inveterate enemy of Hiawatha, and Toganawetah (Dekanawidah) as his warm friend. I will but outline this, referring those who desire to know more to Mr. Hale's full and interesting account in the "Iroquois Book of Rites," and "A Lawgiver of the Stone Age." This is mainly a tradition of the Iroquois now living in Canada, though I have met with some parts of the story in New York. In these fragments Hiawatha may

<sup>1</sup> *Iroquois Book of Rites*, p. 151.

<sup>2</sup> Aqueendero successively appears as the title of Onondaga chiefs who presided over the Five Nations two hundred years since.

<sup>3</sup> *Ancient History of the Six Nations*, p. 23.



be a mere man, or something more. Mr. Hale treats him throughout as an Indian of more than ordinary wisdom and humanity, intent only on doing good.

The Indian nations were at war when Hiawatha, then an Onondaga, formed his plan of universal peace. The unscrupulous Atotarho thrice defeated the deliberations at Onondaga, and Hiawatha turned to the Mohawks for aid. He arrayed himself with white shells for wampum, and came to Dekanawidah, who approved his plan, and adopted him in his nation. They sought the Oneidas, who desired time to consider the matter, which they at last supported. Atotarho still opposed it, until the Cayugas gave their assent, when he advised inviting the Senecas. The council was held near Onondaga Lake and the League was formed, Atotarho being placed at its head at Hiawatha's suggestion.

In one incident of this first great council, which was told me at Onondaga, Hiawatha does not seem as humane as in this story. He said to the assembly, "If you bring an enemy into the Long House, you will throw his head to the western gate, and they will burn his hair in the fire." So the last but one of the Seneca sachems is called "They burned their hair." This better accords with the well-known ferocity of the Iroquois in war.

Like Mr. Hale, Mr. L. H. Morgan makes Toganawetah an Onondaga, adopted by the Mohawks, who chose Hiawatha as his speaker<sup>1</sup> on account of an impediment in his own speech. In confirmation of some such close relations between the two nations, it may be noted that there was a striking resemblance between some peculiar articles made by both Onondagas and Mohawks, about A. D. 1600 and a few years later, which has not been found elsewhere.

There are some stories of Hiawatha's travels which are not devoid of interest, and which may have real importance. Two of these relate to the use of wampum, before his day unknown to the Iroquois. In one he is on his way to the Mohawk towns, and comes to a small lake on which a flock of ducks descends. As they rise again they dry up the pond, and Hiawatha adorns himself with the white shells which are laid bare. Mr. Hale leaves out the unnecessary but picturesque incident of the ducks, shells being abundant on most lake shores. Bearing these he goes to Dekanawidah's town, and is received in the usual ceremonious Iroquois manner. He explains the value of wampum, and its use in councils begins.

The story told me differs somewhat from this, having no reference to shells, but retaining some incidents of the approach to the Mohawk town. Gifted with preternatural powers, Hiawatha went on his benevolent errand, building a fire in the woods not far from the

<sup>1</sup> *League of the Iroquois*, p. 101.

village. It was seen and reported, and spies went out for further intelligence of a possible enemy. They crept through the bushes until they saw an old man seated by the fire, and putting short eagle quills on a string. These were all of the wampum bird, which soars very high and is rarely seen, but which Hiawatha could call down when he wished. The old man did not look up, and they went back and told what they had seen. Their chief sent them to invite the stranger to a council, but he neither looked up nor answered, stringing the eagle quills as before. When they spoke the third time he raised his head, and held up a string, saying, "When your chief wants me to come to a council, he must send me a string like this." As the chief could not get those of the black eagle, he made a string of partridge quills, and sent them to Hiawatha, who then entered the town and told his mission.

As Hiawatha and his party proceeded westward from the Mohawks, he bestowed names liberally along the way. They came to some Oneidas, resting under a great tree, and he said, "These shall be called Ne-ah-te-en-tah-go-nah, or Big Tree." They came to others about a large boulder, and he named them Oneota-aug, or People of the Stone, but these were not names of clans, but two names of the Oneidas. They went through Oneida Lake, very much out of their way, but naming places as they journeyed on. When they came to the islands, "This is Se-u-kah," said Hiawatha, "where the waters divide and meet again." The lake retains this name among the Indians still.

He did not omit names for his own people. A party playing ball were named from this, and others on a hill he called Onondagas. Neither of these are clan names, though Morgan thought there was a Ball clan. The tribe of the Little Mud Turtle, among the Onondagas, sometimes call themselves the Ball people. The Eel clan attributes its origin to this journey. Going up the Seneca River, he found Indians spearing eels among the rushes at the Montezuma marshes. They came out to greet the travellers, bringing fish for their refreshment, and he said, "These are Teu-ha-kah, the people of the rushes, or Eels." According to Onondaga traditions their clans originated in several places, and they are subdivided more than is generally known.

Cayuga has a variety of interpretations, but this tale asserts that it was so called because there they drew their canoes out of the water. I appreciated this name after rowing up stream through the marshes, where there is no landing-place for many long miles.

These notes will suffice in illustrating the journey. Both this and David Cusick's narrative of the planting of each nation had origin in the common custom of enumerating them from east to west. As a

matter of fact the nations came from different directions after long separation.

How far back we are justified in placing any of these tales may also be questioned. Among the published accounts of the establishment of the League, Hiawatha had no place until very recently. He was not especially distinguished in the lists of original sachems early in the last century, and David Cusick had nothing to say about him early in this. Among the French, German, and English missionaries, we have but the one allusion of Pyrlæus, and this under a different name. Part of the journey attributed to him of course he never took in the way related, but his circuitous route would be a poetic embellishment naturally introduced to make a sketch of the Iroquois country complete. The "Great Peace" which he is said to have established was a term employed by the Iroquois in ratifying other treaties, though it had a more lasting use in their League. Their songs of peace were often heard at councils with the colonists.

Mrs. Erminnie A. Smith<sup>1</sup> thought that Atotarho and Hiawatha might be considered Iroquois demigods, types in some degree of evil and good, or that stories of a succession of Hiawathas had at last been attributed to the first of the name. The process is a natural one, but if he had no successors the suggestion will not stand. Stories, however, cling to any prominent and appropriate object, and some fell to Hiawatha's share.

Nor is it certain that Atotarho was of very evil repute among the Iroquois, who adorned themselves for war with hideous and unsavory dead animals. In the early account of the Mohawks by Megapolensis, there is a description of the way in which a warrior friend of his thus arrayed himself for battle. Atotarho's snakes, of course, may have been unpleasant in any quiet company, but when they were disposed of all went on smoothly. His furniture of bones and skulls was rather in the style of a barbaric people, perhaps the very height of fashion. David Cusick thought him a public benefactor, nor is any other view given of him as the head of the Five Nations. Great as was his antipathy to Hiawatha, much as he had injured him, according to the Canadian legend, that chief was willing to greatly increase his power, and make him chief ruler of the League. If he had been indeed evil and tyrannical, or subject to madness, this would have been poor statesmanship on his part. The probability is that much has gradually been allotted to him which was not his due, but that he was one whose prowess and general ability pointed him out as the fittest leader of the day. Certainly every story makes him the choice of the people.

It has been questioned whether such a character as that described

<sup>1</sup> *Second Annual Report of the Bureau of Ethnology*, pp. 53, 54.



by Mr. Hale, from the Canadian legend of Hiawatha, could have existed among a barbarous people. I have elsewhere shown<sup>1</sup> that there was less forethought in the Iroquois League than has been claimed for it, that many things were long in a state of progression and change; but allowing for the fact that

“Distance lends enchantment to the view,”

it seems to me that the picture may have been fairly drawn, without being historically true. There are strange inconsistencies in Indian character, and that some of their leaders were statesmen is undeniable. The Iroquois were fierce and relentless beyond most others, and some of them were known abroad as “Eaters of men,” as they were indeed. Those who were driven out of Canada swore undying hatred to their enemies there, and mercilessly kept their oath. Their finger nails were kept long and sharp, the more effectively to “caress” their captives. They told the French that war between them and the Illinois would continue as long as one of either side remained on the earth. They tortured and ate women, and liked human flesh. They made a great merit of having returned a French captive without having pulled out one of his finger nails, and their other barbarities are too shocking to mention. So to speak, this was the Atotarho side of their character, dreadful to look upon.

The other, the Hiawatha side, also existed. When merciful, their tender mercies were by no means cruel. They appreciated goodness of heart and justice of action. The adopted prisoner was taken from the stake and welcomed to the home. Strangers were hospitably entertained, distress was relieved, and very touching was their sorrow for the dead. Warlike as they were, their eulogies of peace were uttered in lofty terms. The clouds broke away, the sun shone forth, and the thorns were removed from the forest paths. When it was agreed that the French should settle among them, they sang, “Beautiful country, wherein the French shall dwell! Good news! very good news! it is all good, my brother! . . . The great peace is made! Farewell to war! farewell to arms!”

On other occasions their rejoicings over peace were hardly less animated, though the peace they wished was one in which no one dared dispute their will. Making all allowances, however, Mr. Hale properly considers Hiawatha's work as representing one phase of Iroquois character. It was softened by distance, and enriched by ideas derived from missionaries, but had a substantial foundation. Whether he planned and did all that the simple tradition relates, may be questioned; that much of it might have been planned or done, few will deny.

<sup>1</sup> *Proc. of A. A. A. S.* 1885, pp. 381-392.

I recently obtained the interpretation of the names of some of the original sachems which have been lacking, and corrections of some others, but having arranged for a full and accurate list, as now held at Onondaga, these may be deferred.

In his account of a great condolence at Onondaga, in 1756, Sir William Johnson mentioned the singing of the condoling song, which contains the names, laws, and customs of their renowned ancestors;<sup>1</sup> and Conrad Weiser described them yet earlier. The ceremonies, however, varied much from those now used, and so did the number of the principal chiefs.<sup>2</sup> I do not think these were fixed at first, for it was a matter of little consequence. It is probable that most of those who attended the first council had lineal successors, while others were added or dropped as occasion required. The number of the original councillors was a matter of distance and convenience, rather than of policy. The Mohawks were well represented, having taken much interest, but they were equalled by the smaller and nearer Oneidas. The Onondagas, almost on the spot, sent most representatives. The numerous but distant Senecas sent fewest, as was natural. These delegates had successors, as a rule. As numbers and power increased, the sachems also increased, until eighty formed the council when the whole house assembled in 1693. When decrease came, the number of sachems was also reduced, until it corresponded with the condoling song, below which it never fell. This seems the solution of an historical difficulty. The ancient names are still borne, and some may be much older than the League, as tribal names. They have no necessary connection with the first council, nor is it claimed that all then received them. Its act was to make them perpetual.

Viewed philosophically, all the legends of Hiawatha may have been useful to the Iroquois, as harmonizing with and strengthening the best features of their character in recent days. As a divine man, coming to earth expressly to relieve human distress, he presented a strong contrast to Agreskoue, in honor of whom they feasted on human flesh, when first known to the whites. Had such a tradition existed, however, when the French missionaries entered their land, it would have been produced to show that their teaching was nothing new. As a mere man, suffering injuries patiently, steadily keeping in view one great and beneficent purpose, not only forgiving but bringing to high honor the man who had injured him most, he also taught an important lesson, but this was learned from no Indian sage. This ideal came from those white men who spoke of a better life.

*W. M. Beauchamp.*

<sup>1</sup> *New York Colonial History*, vol. vii. p. 133.

<sup>2</sup> *Proc. A. A. A. S.* 1885, pp. 381-392.

## THE YOUNG DOG'S DANCE.

TWENTY years ago the ceremony of the Medicine Lodge, or, as it is commonly but improperly called, the Sun Dance, was one of the most important of the religious observances among many of the principal Plains tribes, such as the Blackfeet, Sioux, Cheyennes, Arapahoes, and so on. Each year, at the time of this ceremony, warriors who desired to show their endurance or bravery, or to fulfil vows that they had made in time of danger, often had the skin of the breast or back cut and strings or sticks passed through these slits. Ropes tied to these strings or sticks ran up to posts in or outside of the Medicine Lodge and were fastened to them, and the men endeavored to break loose by tearing out the skin. Sometimes a buffalo skull would be tied to the string, and the dancer would drag this about until he either broke loose from it, or fainted from exhaustion, for those who went through this suffering neither ate, drank, nor slept for four days and four nights.

The ceremony of the Medicine Lodge was purely a religious festival, in the nature of an offering or sacrifice to the Deity. It was not, as is commonly supposed, an occasion for making warriors, although the counting of *coups*, which took place at this time, of course stimulated the younger men to emulate the brave deeds which the older warriors were telling of. Under the entirely erroneous impression that the Medicine Lodge had something to do with war, the Indian Bureau has issued orders forbidding the practice of this ceremony, and it has now passed out of existence.

It has not been known that this ceremony of the Medicine Lodge prevailed among the Pawnees, but there is some evidence that it was formerly practised by the Skidi band of that nation; and recently Pipe Chief, a member of that band, who must be about eighty years of age, told me the story of his initiation into the Young Dog's Society, and gave me the history of its origin, an account of some of its ceremonies, and of his first going to war after he joined the society.

It must be understood that the Rees spoken of in this story are a branch of the Pawnee family, who now live at Fort Berthold, far up on the Missouri River.

*Atlus Tirdwat* is the God of the Pawnees, and some of his characteristics I have already mentioned in another place.

I give Pipe Chief's narrative as nearly as possible in his own language. He said:—

A long time ago, when I was a boy, there lived in the tribe a man



named Medicine Chief. He was lame. When he was a young man he had gone to the Rees and had lived with them for a long time. While he was living with them, he learned from the Rees the story of the Dog Dance, — how it originated.

It is the custom with the Rees in catching eagles to dig a pit in the top of a hill, and to put brush over it, bait it, and then to strip naked and go into the pit and stay there without food, to catch the birds.

A certain Ree brave did this. While he was there at night, he would hear the sound of drums beating, but he could not tell where the noise came from. One night he came out of the pit and went about, listening to see where the noise came from. He found that it came from near a large, deep lake, and he followed the sound to the water's edge. He stayed there all next day, mourning and praying, until the sun went down. When night came on, the drumming began again, and after a little time many birds and animals came up out of the water. He could see dogs, otters, beavers, ducks, and other animals swimming in the waters. He stayed around the lake four days and four nights, mourning and praying. On the fourth night he fell asleep, for he was very tired and had had nothing to eat.

When he awoke he was in a big lodge full of people. Some were dancing, and people were sitting all around the room. Some were sitting on bear skins, some on buffalo skins, and some on dog skins. These were the animals he had seen in the water. They had turned into persons.

At the back of the lodge was a person who spoke to this young man and said : " Brother, we know how poor you feel, and we have heard your prayers, and we have counselled among ourselves, and have resolved to receive you as one of us. You see all these persons in this lodge. They represent different animals. You see me. I am the leader of all these animals, and I am a Dog. Far up in the skies *Attus Tirdwat* has a dog, for he thinks a great deal of dogs. I like your heart, and that is why I have taken pity on you. You shall be like me. Wherever you are, my spirit shall be with you. I will help and protect you. Now I give you this dance that we have been dancing. Take it home to your people, and let them learn it and dance it. It will make them fortunate in war."

Then he turned to the other animals and said : " Brothers, you see this young man, how poor he is. Take pity on him and give him your power, for I have pitied him, and have given him the power that I have."

Then the Owl stood up and said : " You shall be like me ; and at night you shall see as I do. Wherever you may go at night, I will

be with you." Then the Owl gave him some feathers from his back, to put on his head.

The Buffalo<sup>1</sup> Bull sat next. He said: "You shall be like me. In all your wanderings my spirit will be with you. Even when your enemy is before you, you shall not be afraid, but shall run right over him." The Bull gave him a shoulder belt of tanned buffalo hide.

The Porcupine said: "You shall be like me. I have power to make the enemy's heart like a woman's. You shall overcome them and kill them." The Porcupine gave him some of his quills to ornament the shoulder belt with.

The Eagle<sup>2</sup> said: "I shall be with you wherever you go. Everybody knows me. You shall kill your enemies as I do mine." He gave him eagle feathers to ornament himself, to tie on his head, and to put on the belt.

The Whooping Crane said: "You shall be like me. I will be with you wherever you go. I know how to scare my enemies. When you attack your enemy, whistle on this." He took one of the bones out of his wing, and gave it to the young man for a war whistle.

The Deer said: "I shall be with you wherever you go. I can run so fast that no one can catch me. You shall be able to run as fast as I do. Take this, and count the coup on your enemies with it." The Deer gave him a rattle, a string of little hoofs, a foot and a half long.

The Bear<sup>3</sup> said: "You shall be like me. Everybody knows me, that I am hard to kill. When the bullets or the arrows of the enemy hit you, you can save yourself. You shall be able to endure even great hardships." The Bear gave him a strip of fur from the roach of his back to wear about his waist.

After these animals had taken pity on this young man, and had told him all these things, he fell asleep. When he awoke he was at the same place where he had lain down, close to the lake. He got up and went home to the camp. When he got there he called some of the young men together, and showed them what the animals had shown him. In these dances this young man did many wonderful things before the people. Any young man who wanted to join this society was taken in and shown this dance, and these things were put on him, just as the animals had put them on the Ree brave.

About this time Medicine Chief was in the Ree camp. He liked this dance, for it was a war dance, but this dance was called "Young Dogs." Medicine Chief was taken in, and received the secrets of this dance from the Ree. So when he went back to his

<sup>1</sup> Symbolized power or force.

<sup>2</sup> Symbolized success in war.

<sup>3</sup> Symbolized invulnerability.

home among the Pawnees, he got up this dance among them. All this happened before I was born.

When I came to know any thing — got to have sense, to be a man — Medicine Chief was the leader of this dance. He was then very old. When I saw this dance, I found that those who belonged to it were great warriors. They were men who had but one heart; they were men who stood foremost by their victories over their enemies; they took plenty of horses and were rich.

I had a friend named Big Spotted Horse (*Ūś-a-wīk-uts*). He belonged to this society, and was trying to get the secrets of the dance from Medicine Chief. A man who wanted to get these secrets had to go through a severe trial, such as dancing and fasting. If he wanted to be a warrior he had to go through the same. While Spotted Horse was dancing and fasting, the Sioux came down to fight us, and we all went out to meet them. Spotted Horse was in the front of the battle, and was wounded in the arm. He had on him all these things which Medicine Chief had brought. Though he was wounded, he rode right over his enemy, and struck him.

After this, and after Big Spotted Horse had got the secrets, he became a great warrior, and every time he went on the warpath against his enemies he would bring in many horses and a scalp. At last he became one of the chiefs.

Now, as Spotted Horse was a great friend of mine, and as I had seen with my own eyes how many great things he had done and how successful he had been, I made up my mind to join this dance, for Spotted Horse had told me that all his good luck came from the secrets of this dance. He said that the Dog which was up above with *Tiráwat* was taking pity on him.

When I had made up my mind to join this dance I went to Medicine Chief, who was then very old, and told him that I was poor and wanted to be taken into the dance, for I cared nothing what became of me, for I was very poor in my mind and had always been unlucky.

On the day I was taken in, there were fourteen others who went in. Medicine Chief told us all to look to the sun as we danced, and at night to look to the moon. The first day, while we were dancing, there were some members of the society who were making shoulder belts; others were fixing owl feathers for the head, others eagle feathers for the sash, and four women were putting porcupine quills on the belts.

There was a great warrior named Pahukátawa, who had struck his enemies many times, and whose duty it was to pierce young braves for this suffering, and he pierced my breast and strung me up. While he was piercing me, Pahukátawa was all the time praying for



me that *Atius* would take pity on me as he had on him. There was one young man in the middle of the dance who had the skin of his breast cut and a rawhide passed through it and tied up to the poles set up out of doors. For he wanted *Atius Tirdwat* to take pity on him.

After two nights and two days of dancing without food or water we began to get pretty thin. All the people were there looking on. The drummers and singers were at the back of the lodge, and the warriors danced in a circle. As the singing and drumming went on, the warriors would get up all together and dance toward the centre of the ring, to meet each other, and as they danced they whistled. They came closer and closer, stooping and turning the head from side to side, like dogs looking. At the end of the song they would straighten up and give the war-whoop and then go back to their places. At certain times in the song, each young man would bend over and dance round and round in one place, whistling on his whistle in time to the song. The older warriors would be cheering on the younger, singing songs of praise and shouting the war-cry as if in battle, and at times they would stand up and tell the deeds that they had performed when young. The women, too, would be making their cry, or singing the songs that encourage the warriors to go into battle. For these dances they used to kill dogs to eat.

The people stood about us looking at us, but where we looked toward the moon no one stood. Now in this dance there were some young men who looked on the bull's head as they danced, for they wanted the Buffalo Bull to take pity on them when they went on the war-path, and some looked toward the sun and the moon, and as they looked toward the buffalo head, or the sun or the moon, they prayed in their hearts as they danced. One of the young men who was looking toward the buffalo head began to mourn, for he saw in his mind that the skull was all covered with blood, which was a bad sign for him. That was why he cried. Medicine Chief told him to stop dancing, and to sit down, and he did so.

I was with those who looked toward the sun and moon, and on the third night, when the full moon was high in the skies, I saw different kinds of hair lariats, such as the Pawnees used to make, hanging down from the moon, and there was one rope hanging down longer than the rest, and at the end of the rope I saw a horse. All this time I was dancing and was jumping up, trying to grasp this rope, and at last I seized the rope that had the horse on it, and held it as I danced.

Now the next day, when the sun was high, I told Spotted Horse to tell Medicine Chief what I had seen, and that I wanted the sun and *Tirdwat* to look on me that day and to take pity on me, so that

what I had seen would all come true. I wanted to prove to them that I was in earnest ; and as I had been taught that the sacrifice of human blood was nearest to *Attus Tirdwat*, I hoped that this blood of mine would be acceptable to him. After I had told Medicine Chief what I had seen, he blessed me and prayed for me. All this time the dance was going on, and the people would shout and the women cheer the young men on. They shouted as if it were in a battle.

Now on the fourth day, which was the last of the dance, I jerked loose from the sticks which were through my breast, and Pahuká-tawa took me round the ring four times and stood me in front of Medicine Chief. Then Medicine Chief took the buffalo shoulder belt, and while I held my right hand close to the side of my head he threw the belt over me. He had put the owl feathers on my head, and gave me one by one the other things, in the order in which they had been given by the animals to the Ree brave who first received them.

In the Young Dog's Dance, the braves were all naked, and were painted red over the whole body, except that on the face, beginning on the cheeks on either side and running over the forehead, there was a band of black to represent the rainbow, and on the right shoulder blade a half moon in black, and on the pit of the stomach a black ring about four inches in diameter which represented themselves, — their life. Around the joints, at the elbows, wrists, knees, and ankles, black rings were painted. On the top of the head were tied the owl feathers. Over the shoulder hung the belt ornamented with porcupine quills and painted red, and about the neck was the whistle, while each held in his hand the deer rattle.

Some time after the dance was over, Spotted Horse led us about through the villages, dancing, to prepare us to go on the war-path. Then we started off to war. Spotted Horse was the leader. We went way up on the head of the South Platte, close to the Rocky Mountains. There we found a trail leading into the mountains. We followed it. As the trail became fresher, Spotted Horse sent me and another man to go ahead and see where the camp was. We went on, and at length, as we went up over a hill, we saw right close to us a large herd of horses, and away beyond them were the camps.

When we came back and told the leader what we had seen, we held a council as to what we should do. It was decided not to make an attack on the camps, but to drive off all the horses.

At this place we prayed and made offerings to *Attus Tirdwat* and to the sun and moon and stars. After night had come we went down toward the camps of the Cheyennes, and drove off the horses,

—about three hundred; there were many spotted horses and mules. We travelled all that night and the next day, travelling fast, and the second night and day, and then we went slower. On the seventh day we stopped and sat down in a circle, and Spotted Horse put down the sacred bundles and the pipe, and prayed to *Tiráwat*. He told the braves that *Tiráwat* had taken pity on them, and that now they were safe from their enemies, and that now he was going to divide up the horses.

It was the custom with all war parties that those who drove off the horses should give the leader all the best horses in the herds. When this had been done, the leader would call out the name of one man after another, according to rank, and tell each one to go to the herd and take the horse he liked best. He would repeat this until all were gone. But the young men, the servants, were not called so often as the older ones, for one of the older men would get up now and then when a man's name was called, and would say, "That young man has enough." When all the horses had been given out, some had two, some five, some ten, some twenty, and Spotted Horse had one hundred. There were nineteen men in the party. I got twenty-five head.

*George Bird Grinnell.*



## THE MOUNTAINEERS OF MIDDLE TENNESSEE.

THE district of which some account is here offered lies in the southern part of Middle Tennessee, and belongs to the wide plateaus known familiarly as the Cumberland Ridge. The traveller who reaches the brow of this ridge, by one of the untravelled but beautiful mountain roads, is rewarded for his toilsome ascent over rolling stones and treacherous wash-outs by a glorious outlook over valley and mountain. He may chance to stand upon a spot commanding a view of parts of Alabama and Georgia as well as many miles of Tennessee's rich valley land. The plains below are covered mainly with natural growth, but are relieved here and there by groups of green grain fields or squares of ploughed land, varying in shades of red from the brilliant tone of a wet brick to dark reddish purple. The mountain chain upon which he stands stretches out to right and left as far as the eye can reach. Its chief characteristic is the level line of its top. This is as true of the near as of the distant portions, where one might expect to see the horizon line unbroken. The sides, however, are deeply serrated by broad, jutting spurs. The gulches between them show the action of water, and the cliffs bear the marks of erosion. These explain the flat sandy top of the mountain, sometimes five and sometimes fifteen miles broad. This table-land is covered with a dense forest of tall, slender trees. A dweller in one of these gulches, or "coves," as he would call them, being invited to give his opinion as to whether this tract of land had ever been at the bottom of the sea, answered that, "Ef it twar so, twar before his pappy's or his granpappy's time."

Looking along the sides of the mountain one may chance to see a slender column of smoke, marking either an illicit "still" for the manufacture of a modest amount of "wild-cat" whiskey, or the hearthstone of a "covite." The former terms carry with them no flavor of reproach to the ear of the mountaineer, but the latter is never applied in the hearing of the person so described, except as an intentional affront. The "covite" considers himself a mountaineer, but the dweller on the top of the mountain recognizes strongly the distinction, though he may not analyze the difference.

The coves were the first points settled, probably because they afforded shelter both from the weather, which is often severe, and from the pursuing attentions of former neighbors in the valley, whose ideas of equity were unduly warped by a too thorough appreciation of merely legal technicalities. The descendants of these first settlers now occupy the ground first cleared by them, and the courteous

mountaineer just mentioned, who so delicately veiled his probable conviction that his geological questioner was a "plum eejit," might have made his point still stronger by presenting the same evidence from his "granpappy's granpappy." But the interest of the average mountaineer in public or private history seldom carries him far enough to inquire beyond the generations with whom he has a speaking acquaintance. Little is known about the time of the first settlements. They are supposed to have been very early. There are no tombstones, and the only date I have ever seen about their dwellings was a rude sculpture of the figures 1749 on a stone in a fireplace. Reaching up and touching it I asked, "What is that, Sallie Arkansas?" (Sallie Arkansas is the first half of a name undertaken eighteen years ago, when the father of the six weeks old infant left for Arkansas, expecting to send for his family later.)

"Why, ther ciphers, ain't they? I heern some on um say thet they war pot thar when the chimley war abein' raised. But I reckon not. Ef they war, I reckon they'd have had to have had a 'nuff sight bigger chance of fire logs them times than thar's ever been 'round yere sence, before they'd a been that pestered for somethin' to wheelte that they'd a lit on rock. I reckon hits some Injun foolishness."

There are comparatively few traditions. Those existing usually rise above the plane of mere records of births, deaths, and marriages, migrations and their causes, town councils and church disagreements. They are apt to be concerned exclusively with family traits, and incidents illustrative of the courage, generosity, skill at the rifle or loom, acuteness in trade, or the opposites of these qualities. The pride of birth, as well as the repose, of the Vere de Veres, is the mountaineer's also. A young man or maiden of matrimonial aspirations would find it a serious drawback to belong to "white-livered kin," especially if the coveted partner occupied the normal position in being allied to "good fightin' stock."

In a little impromptu fight which I accidentally witnessed between five or six men belonging to families at feud with each other, the first war-cry uttered was, "Come on! I'm kin to the —s," naming a family who each year enlarged the roll of widows in the State. "Who's a keerin'?" was shouted back; "I'm kin to the —s," naming another family of equally enviable reputation. I might add, by the way, that as it was growing dark a lantern was held by the constable of the district in order that the men might fight with as much intelligence as zeal. The officer of the law had done his duty, at the first gleam of pistol and bowie-knife, by shouting: "I say thar, boys, pot up yer weepsons, pot up yer weepsons and fight it out with yer fisteses." After much dubiousness of all concerned as to the completeness of the surrender of "weepsons," individual preferences for "shootin'

fixin's" were waived in favor of "fisteses" and the majesty of the law.

The habitation of the mountaineer is invariably built of logs. There are but two models, the "single" and the "double" log cabin. A single house is usually constructed by a man at his marriage. The logs are about eighteen inches in diameter, and twenty or thirty feet long. The corners are neatly dovetailed, and the structure rests on an underpinning of stout posts, cross-sections of some thick log. The roof is covered with home-made shingles from two to three feet long. The chimney stands at one end and outside of the house. The lower portion is built of primitive but picturesque masonry. The upper third is of sticks plastered with mud. There is but one door, and if it possess hinges they are made of wood. The single window about two feet square, and often without glass, is placed in the end, near the chimney.

The choice of a site is governed by the location of a spring. The house is often placed so that at noon the sun will shine in the doorway according to a straight line, thus supplying the place of a clock, if one were necessary among such accurate guessers of the time of day. A large flat rock may be chosen for a site, and a part of it left unfloored for a hearthstone. The portion of it outdoors serves as a paved doorway, in which natural or artificial holes take the place of drinking basins for chickens. The interior of the house contains a few pieces of necessary furniture of domestic manufacture. There is no cooking-stove, and the utensils for use in the fireplace are few. The angle of the roof serves as a store-room, shelves being placed inside along the line of the eaves, very much like the upper berth of a sleeping car. Here one may find any possession of the family, from an ox-bow to a snuff-box, that is not in immediate use. The ample bed, and trundle-bed underneath, are covered with patchwork quilts, each pattern having its own name.

As means and family increase, a second house, precisely like the first, is built facing it, and from six to ten feet away. The two are connected by an open covered porch. This porch is often made large enough to accommodate the loom. It is the pleasantest part of the dwelling. There is always a breeze, and it is there that the pride of the family, the water bucket, stands on its own special bench, properly alienated from the family washbasin, and the flat gourd beside it filled with home-made soap. This bucket is of red cedar, bound with brightly polished brass hoops. A well-formed gourd, scraped to delicate thinness and scrupulously clean, serves as a drinking cup. Both gourd and cedar add a rural flavor to the water. But if one would drink as wisely as willingly from this enticing cup, he needs to have a previous acquaintance with it. Humiliation



is the lot of the hypercritical alien who places his lips at the presumably unused spot near the handle. This handle is the neck of the gourd, with an opening at each end, for the sake of cleanliness. Through this accurately but unconsciously aimed aqueduct, the incautious drinker receives outside of his throat the contents of the uplifted gourd.

A visitor riding up to one of these houses is announced by the fierce baying of the host's black-eared hounds. He does not attempt to dismount, but shouts out the usual greeting: "Hello there!" At this the hounds become frantic, spring upon and fall back from the broken rail fence. The rider remains on the discreet side of it, cutting apologetically at the dogs when they threaten to violate all precedent and invade the stranger's territory outside the fence. Presently a man emerges from the house. He wears no suspenders, inasmuch as there is always time for the inevitable process of hitching up the trowsers. He advances with solemn cordiality, that being the proper attitude toward either friend or stranger. Either receives the same first word: —

"Won't ye light an' come in?"

The stranger, if an acquaintance, will probably answer, —

"Waal, call off yer dogs. I ain't a feelin' no call to make dog meat outen myself this time in the mornin'."

The dogs have meanwhile been quieted by the threatening gestures and contemptuous railing of their master: "Get in the house till ye git more sense. Lie deown, Buck, or I'll knock ye deown. Jes' look at that eejit critter Nig with his har on eend, like he war a tellin' a painter (panther) howdy. 'Light and come in. Nary one of um ud tech ye, unless it mought be that black pup over yon away. He's powerful presumjus when the folks ain't around."

All this is said with great deliberation, and without animation. The visitor dismounts, and the horse is immediately taken by one of the silent, expectant children waiting at a distance, their eager excitement concealed by a gentle gravity. The mother comes to the door and nods unsmilingly. Father, mother, and children are all dressed in cloth made in the loom that stands on the porch or in the little "shed-room" at the back. The boys wear trowsers of jeans reaching from ankles to arms, and shirts of blue and white cotton check. The girls wear skirts to their ankles, gathered at the top into a round waist innocent of fitting. The hair of the younger girls is "bobbed," cut off at the neck in front and behind. The older girls wear theirs "roached" (combed back straight), and fastened in a loose knot at the back of the head with a "tucking comb" — a back comb without a top. The mother and the older daughters dress alike. The children vanish for a moment, but by the time the visitor

reaches the single block step of the "gallery" they reappear at the other side of it, having made a circuit of the house in order to compass their desire to lose no word or gesture of the visitor, and to avoid passing before him, or following him like the now obsequious hounds, — a comparison they have heard. As they stand on the ground at the gallery's edge, quiet, alert, unconscious and therefore unembarrassed, waiting gravely to be noticed, they might serve as a model of good breeding to many a drawing-room favorite. The mountaineer's children are preëminently well-bred.

The lady of the house is usually addressed first by the guest. He makes some pleasant remark about the appearance of the family, or perhaps a delicate allusion to the past charms of the matron. "Why, Mizz —, how you hev broke sence I wuz yer las'." The possible sting of this remark is all counteracted by its being said in that indescribably tender, drawling intonation the mountaineer uses when he means to be gentle.

"Thet purty little trick over yon away favors her ma as she useter look." This is taken as the signal for a general introduction.

"This ees Ma-amie, thet un's Lu-u-lar, thet un's We-e-lie," and so on, until the pet of the family is reached, and "thet's the mean un." The "mean un's" downcast eyes twinkle at this sally, the little brown hands are pressed closely together, and the pigeon-toed little feet shift consciously on the hard-beaten ground around the doorway. The children preserve their earnest silence until directly addressed by the visitor, when they answer without further urging.

Any business to be transacted is preceded by a decorous silence. Nothing so offends the good taste of the mountaineer as vulgar haste. The initial courtesies of the occasion being over, the two men stroll off toward the fence, draw out their knives, mount the fence, whittle and talk. If, after the colloquy is over, the guest refuses all invitations to the next meal, or to stay all night, the horse is brought around, "baited" and resaddled, and the visitor mounts and rides off, not forgetting to invite the whole family to "drap in ef there a passin' his way."

The social side of the mountaineer is very charming. He is perfectly at ease without being self-important. He makes few blunders, and ignores those that other people make; indeed, he is always considerate of other people's feelings. His conversation is characterized by a gentle humor, tinged with sarcasm, and whatever he says gains a charm from his peculiar drawl and intonation. Whole phrases may be elided, but every syllable of every word used is dwelt on with solemn deliberation. He seldom argues and never contradicts, for to contradict is equivalent to "ginin a man the lie;" an intolerable affront, which can only be wiped out by knuckles or rifle.

An angry mountaineer is not a pleasant spectacle. He retains his outward composure, giving no sign by gesture or raised voice of the passion within. His drawl is slower than ever, his downcast eyes narrow to gleaming slits, his lips wear a sarcastic smile, and his hand is steady. I saw a man in this mood sit all day on a wood-pile holding the lock of his gun under his coat to protect it from the rain until the proper moment for its use arrived. Knowing him well, I asked him what he was doing.

"I'm a-fixin' to drap thet little tow-headed fiste when he comes along yere with Sallie's young un." Sallie is a stepdaughter, who has made an unfortunate marriage.

"But suppose you hit the child?"

"I ain't aimin' to hit the child."

"But you might do it by mistake."

"Hit's his pappy I'm arter."

The father, being warned, came by another way. When the watcher found he had been out-manœuvred, he showed no sign either of exasperation or disappointment. He came to our house to get something for his sick wife, and I said, "Well, I'm glad you did n't get a chance to shoot." He looked in another direction and drawled slowly, "He's rotten enough to spile, but I reckon he'll keep."

The affair is not yet terminated, owing to complications of little interest to outsiders.

It would be very unfair to this man to tell one of the many such incidents in which he plays a principal part, without stating also that he is a model husband and father, a gentle, loyal friend, an industrious workman, and thoroughly honest. The five or six men who had fallen victims to "Old Lize," as he calls his gun, were men who were a continual menace to the community, and whose illegal execution all who knew the facts felt to be based upon a primitive sense of justice. These occurrences are not of recent date, only the latest one being within my own recollection. A few days previous to this affair, the mountaineer in question said of the offender:—

"Hit do seem a peety thet thet low deown shote kaint stay whar he belong at. I hate powerful to be disobleegin', but ef he comes devilmentin' areound me again hit seems like I've jes' natchully got him to kill."

The religion of the mountaineer is of the strictly orthodox type, and the verbal expression of it at least permeates their daily life. It is the most important adjunct of a sale of chickens or "gyardin truck." Last summer, as a final convincing proof to a dubious buyer on the back steps, I overheard the stalwart pedlar say:—

"Why look yere, Mizz —, I would n't say them chickens war anything they warn't for nothin' on the top side o' sand. Don't I



know thet as I'm standin' yere the good Lord above is a lookin' plum into my heart and a jedgin' all my actes and doos?"

Within the limits of a single paper it is impossible to give more than a glimpse here and there of a people so unique as these mountaineers of Middle Tennessee. Charles Egbert Craddock is their faithful portrait-painter. I have chosen only one small portion of the territory for the subject-matter of this slight sketch, and I have not attempted to be thorough in any one direction. The types I have chosen are such as exist entirely removed from contact with higher civilization.

The opening of mines on the mountain top, the establishment of schools for the sons and daughters of wealthy parents in the far South, and the building of summer hotels, are furnishing the student of mountaineer character with interesting data for speculation concerning the evolution of this interesting people. The outlook is hopeful. They are keen observers, and they learn readily and silently. Ten or twelve years ago, a boy stopping in front of our wooden cottage, of ordinary railroad construction, was so fixed with amazement at what he described, upon his return home, as "a plum palace with glass winders in it," that we mistook him for an idiot. He married a mountain girl soon afterward, and he lives now in a pretty two-story white frame house, with carpeted floors and beriboned curtains.

There is but small ground for the sentimental fear that the mountaineer will become vulgarized by contact with the outer world. The dignity of the mountaineer is unassailable. He may be culpable, tiresome, exasperating, pathetic, but he is never ridiculous.

As a rule the mountaineers easily learn the habit of industry. They are not unreasonably tenacious of their customs, and the most serious complaint society has against them, their lawlessness, disappears before the completer enforcement of civil law obtainable in a more populous community.

*Adelene Moffat.*

## SOME PENNSYLVANIA GERMAN LORE.

LIKE all other readers of the Journal, I have been delighted with Dr. Hoffman's articles upon the Pennsylvania Germans. During two years of constant meeting with these people in Northampton County, and one year of acquaintance with many of them in Clinton and Centre counties, I made the collection of notes which I here present. In a few cases I repeat lore quoted by Dr. Hoffman. This has seemed best, as the counties where I have gathered are seldom referred to by him, and a restatement of the item shows the belief universal in the whole area. I would emphasize this fact, — all my material has been gathered within ten years. It is all living belief and actual custom. The bulk of these notes are from Northampton County. Such as come from Clinton County are marked (Cl.).

To begin with "signs." To stumble downstairs shows that the person is to be married; but to fall upstairs shows that the wedding will not take place for a year. To stub the left foot shows you to be unwelcome; to stub the right, the opposite. Dropped articles of course show unexpected company: a fork shows a woman; a knife, a man; dish-cloth, a slouch. To drop soap is a sign of death. To spill salt means a quarrel, but to burn the spilt salt saves the quarrel. Sneeze before you eat, company before you sleep. For two to wipe at the same towel and not twist it is the sign of a "fuss." A spider on you means a present; and to brush it off is to lose the present. The last one whose name is called by a dying person is the next to die.

To dream of falling means a disappointment in love; of a dead man, rain; of pulling teeth or a funeral, death; of snakes, enemies; of eggs, riches; of eggs and not to break them, a quarrel; of getting married, death; of high and muddy water, a funeral; of "fruit out of season, trouble without reason."

Warnings and tokens are widely believed. One lady had several tokens of coming death and disaster. One was just before the death of Louis B. She was in bed, and heard a gentle rap three times repeated. She had before heard such, — one when Mary D.'s mother was about to die. At that time she heard a thump and then a crash at the door, which was also heard by her daughter, but not by her husband, all three being in the same room. It may here be mentioned for the benefit of those who love to nurse a bit of superstition deep down in their own hearts, that this was told me one morning just after the lady had had a "token," and that before noon her brother-in-law's death took place. A family in Clinton

County has an old clock that has not run for years, but it gives "tokens." Three times it has given warning the night preceding death in the house.

Slateford is a stagnant old village, but an informant there, a very mine of folk-lore, told me that lights always hover about hidden treasure, and that several Slateford people had become *independently rich* through the assistance of such lights.

Of course the condition of the moon is of great importance in domestic and farm plans. When the moon is increasing, things grow well; hence hair should then be cut, in order to insure a thick and luxuriant growth. If the hair is cut on the first Friday of the new moon, one will never be baldheaded. Corns should be cut with a decreasing moon. "Bread rising" should be made at new moon (Cl.). When the moon is on its back, plant corn, beans, and vegetables that grow upward. When it points downward plant radishes, turnips, potatoes, etc., set posts, and spread manure. Just on this point, a friend who was a senior in college took exception to my unbelief. He wanted to know *why*, then, a board buried when the moon was on its back would not remain buried, while one buried when it points downward stays where put. He assured me that it was a fact, as he had tried the experiments. Shut up pigs for fattening at new moon (Cl.). Pick apples at full of moon to prevent their rotting (Cl.). Of course you should turn the money in your pocket when you see the new moon over your right shoulder.

Lucky days are respected. Don't begin work or move on Saturday. Boy born January 1st will not die a natural death. Put ashes into chicken pen to kill lice on *Ash Wednesday* (Cl.). Never cut toenails on Friday. Cut finger nails Friday and you will have no toothache. Cut them on Sunday, you'll be ashamed before Monday. To cut an infant's finger nails makes him a thief.

To cure warts there are many remedies. Sell a wart for a penny. Open a wart and put walnut juice on. Take an onion, cut it in two, and rub each half on the wart; put them together and place them under a dripping eaves; as it decays the wart disappears. Tie a soaked grain of corn on the wart, then throw it away; as it decays the wart disappears. For curing consumption catch a black cat without a single white hair; a teaspoonful of blood from its tail will surely cure.

Cases of vicarious action or of power gained over a person by possession of something connected with him are not uncommon. Thus to kill the first snake you meet after a quarrel is to kill your enemy. To kill a toad entails bad luck, your cow will give bloody milk. To steal a dog cut off a tuft of his hair and put it in your shoe, the beast will follow you. If you get a piece of a girl's hair



without her knowledge and sew it in your coat, she will be crazy after you. In Forks Township, people take three beans and name them after three cross old women of the neighborhood, and put them into cider to make vinegar.

The belief in witches is very widespread and common. Everywhere one sees horseshoes over doors and on fences. Indeed I had the honor of acquaintance with one witch of great repute and knew two or three others by sight. My friend lived with her husband and a little grandson on the crest of Chestnut Hill, then a lovely spot. They were all kind to me, and I used often to visit them. The old man was a vine-dresser, and made wine from the fruit of his vineyard. He knew many a handy art. He was my first friend who dabbled in the divining-rod business, and he inducted me into much of the science and art of the subject. He preferred a peach twig, cut by the light of a Tuesday's new moon. "One who does not believe in her" (the divining rod) "cannot believe in God, for I call on him to make her successful, when I cuts her, and so she *must* be true," said he. His wife was a terror to the children of the neighboring town, and many were the tales I heard of her and her enchantments. Thus I learned that four men engaged her, for a round sum, "to dream a gold mine" for them. This she did. The spot was pointed out. The conditions were simple,—for three nights the men were to dig in silence. The first night of the mining, she wandered mumbling and muttering around the pit; the second night she moaned and screamed; the third she raged and yelled, calling the diggers all sorts of names until, rendered desperate, one of them ordered her to be still. "Oh, fools, your gold is gone." I am told that one of the men now says that he does not think there was ever any gold there. The old woman was not only a witch and a dreamer of dreams, but also a powwow, or witch doctor. She had a great reputation, though I never knew any of her cases. I regret that I did not learn to powwow from her; she would have taught me, and I am told that the power is best transferred crosswise from sex to sex.

A most interesting case of witchcraft which I investigated was that of Mrs. K. A neighbor of hers called my attention to the matter. We called together. Both Mrs. K. and her husband were ready to tell us of the trouble and its cure. It seems the patient, on her way home, overtook the witch by the canal side. The old woman begged a match to light her pipe. This was given, thereby giving the woman a power over Mrs. K. ! Together they then walked up the hill to the house, where the witch, though not welcome, sat down on the porch to rest. The witch next asked for a drink of water, but refused to take it from the cup offered, but must have it from Mrs. K.'s bowl. After then giving Mrs. K. a cake, the witch left.

When her husband returned he found Mrs. K. sick abed, violent and abusive. Nothing could be done with her. She neglected and abused the whole household and continually grew worse. Finally the great witch doctor down the river was consulted. He gave them a charm medicine. A sheet of legal-cap paper, written full of Latin, German, and English, with pictures of the cross and the name of the divine being, was carefully folded and wrapped in a skin packet of peculiar construction. This was to be hung around the neck so as to lie upon the chest. If not immediately successful it was to be hung lower down. The remedy was a success and the woman rapidly recovered. Both man and wife told a simple straightforward story and showed me the witch doctor's charm. The neighbors all corroborate the facts regarding the disease and cure. This man went on—apparently in all honesty—to tell other bits of witchcraft in his experience. In the town “back of the mountain,” where his boyhood was passed, there was a terrible witch woman, who before a street full of people, returning from church on a Sunday, turned herself into a cookstove! Again at Bethlehem, where he was a stableman for some time, his master's sister was a “witch woman.” Though the doors were locked and guarded at night she would ride the horses, which would be found in the morning worn and jaded. This woman on one occasion ordered him to wring a dry towel that hung upon the barn, and, to his horror, a cupful of milk was wrung out.

A man in Clinton County, who was a senior in a State Normal School, told me the following trio of witch stories, which he firmly believed. They are samples of what are *commonly* believed. (a.) A cow became bewitched and switched her tail to knock flies from her fly-blown head. The lady owner killed her and burned her “inwards.” The next day a doctor was called by a sick woman, and found that *her* inwards were burnt out. *She* was the witch. (b.) Up the river a ways a cat bothered a man, by coming to a tree-top near his window. He knew that he could kill her with only a gold or silver bullet. So he made two from buttons. The first one probably did not kill her, but the second did. In the morning the cat was found dead under the tree. The same day a man was found, shot dead with a silver bullet. (c.) Often children cry out as if in pain; groans or curious sounds, as clanking chains, etc., are heard. The witch escapes through the window, but in the morning the child is found bruised on the chest and sore, with nipples bleeding from sucking. In Schuylkill County, in barns, in the morning, *something* is seen like an animal running away. Then the cows are found dry, and the horses, wearied, hot, and dusty. Draw a picture of a toad, nail a horseshoe to the barn, and place the picture within it, saying,

"Father, Son, and Holy Ghost" and a formula; either the bewitchment is ended, the witch revealed, or both.

The following news scrap is from the "Lock Haven Journal" of October 5, 1883:—

A few days ago the infant daughter of Mrs. Sarah Kockert died of some ailment, probably marasmus, as the body of the child wasted away or "shriveled up," as its parents say when they claim it was bewitched. A so-called witch doctor was called in during its illness, and he recommended various strange and peculiar methods of treatment to discover who the witch was, in order to remove the cause of the illness. Finally the name of Mrs. Snyder was given as the witch. That lady instituted legal proceedings against Mrs. Kockert, the mother of the deceased infant, for calling her the witch.

The case was heard before Justice Lung, of the eleventh ward, to-day. All the parties are respectable, well-to-do people. Mrs. Snyder swore that she had been accused of bewitching the child and causing its death. Several women testified that Mrs. Kockert's child was sick, and it was charged that Mrs. Snyder had bewitched it. Mrs. Huntzinger testified that the infant died, and that Mrs. Kockert accused Mrs. Snyder of causing its death.

Mrs. Kockert, the defendant, testified that her child was sick, and she sent for a witch doctor, who told her that the child had been taken away by some one. She told the doctor that Mrs. Snyder had asked, "What is the witch doctor doing here?" and he replied, "When you tread on a dog's tail he howls."

Mrs. Kockert continued: "The doctor gave me bits of paper, and said I should put them in molasses and feed them to the child. He also gave me a strip of paper to place around the child's breast to drive the witch away, telling me I must be careful to tie a knot in the paper. I fed some of the molasses with the papers in it to the child, but it could not eat it all. Next the doctor told me, as the child was restless, to take a briar stick and whip the cradle in which the child lay until I was so tired that I could not strike any more. Before striking the cradle I was to take a leaf off the briar whip and dry it on the stove." Much more testimony was given of other curious methods adopted to drive off the witch and cure the child. The justice, after hearing it, decided to send the case into a higher court. — *Reading (Pa.) Cor. N. Y. Herald.*

We shall close with a reference to powwow doctors. They have great powers. For example they can stop blood flow, either present or at a distance, by repeating a mystic formula, which is accompanied



by a shudder or a cold chill in the patient (Cl.). The most successful powwow doctor, I ever met was the one "down the river" who cured Mrs. K. I am told that he is most powerful on Friday of a new moon, and that, on one such evening of the summer I called upon him, he had three hundred patients. Some go there the Thursday before and wait till Saturday, when necessary to consult him. He has "healing touch." He is an old man, looks in bad health, as if he vicariously cured all sorts of disease. He makes passes over the ailing member, and repeats mystic formulas in which the patient's name is linked with petitions to the triune God. He can make no definite charge for services; if he did they would not be efficacious. So each patient pays what he pleases, and that they are not remiss is shown by the fact that the "doctor" lives in the finest house in his neighborhood.

*Frederick Starr.*

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NOTES ON THE MYTHOLOGY AND RELIGION OF  
THE NEZ PERCÉS.

THE following accounts of the theft of fire, and of the method of obtaining the sacred or secret name among the Nez Percés, were given me at the Ponca Agency, I. T., in the winter of 1880-1881, by James Reubens, a member of the tribe and a very intelligent man, who was acting temporarily as interpreter for Chief Joseph's band of Nez Percés at that agency. I am aware that their subject-matter is not new, but the spirit of the stories seems to be pure Indian. They made an impression upon me at the time, because the Nez Percés seemed such a fine body of people in every way, while their misfortunes were then recent, and because of the character and history of the man who told them. He was not a member of Chief Joseph's band, but belonged to another faction of the tribe, and had distinguished himself for bravery as General Howard's scout in the Nez Percé "war." After the removal of Chief Joseph's band to the Indian Territory, he followed it, leaving his home, and, as I was informed, considerable property in cattle and horses in Idaho, in order to devote himself to the advancement of his banished compatriots. When I met him he was acting in the triple capacity of preacher, teacher, and interpreter to his people. I had to overcome considerable reluctance on his part to talk of these matters of folk-lore and religion, as I was a stranger, and he evidently suspected that my motive was only the idle curiosity of a white man. Both accounts were taken down at the time.

1. *How Beaver stole Fire from the Pines.*

Once, before there were any people in the world, the different animals and trees lived and moved about and talked together just like human beings. At this time the pine-trees had the secret of fire, and guarded it jealously from the rest of the world, so that, no matter how cold it was, nobody could get any fire to warm himself by, unless he was a pine. At length an unusually cold season came, and all the animals were in danger of freezing to death because they could get no fire; but all plans to find out their secret from the pines were in vain, until Beaver hit upon one which proved successful.

At a certain place on Grande Ronde River, in Idaho, the pines were about to hold a great council. They had built a large fire at which to warm themselves, after coming out of the icy water from bathing, and had posted sentinels round about to keep off all the animals and other intruders, who might steal their fire secret. But Beaver had hidden under the bank near the fire before the senti-

nels had been posted, and so escaped their notice. After a while, a live coal rolled down the bank close by Beaver, which he seized and hid in his breast, and then ran away as fast as he could. The pines immediately raised the hue and cry, and started after him. Whenever he was hard pressed, Beaver darted from side to side, and dodged his pursuers, and when he had a good start he kept a straight course. Hence the Grande Ronde River is very tortuous in some parts of its course and then straight for some distance, because it preserves the direction Beaver took in his flight.

After running a long time, the pines grew tired and decided to abandon the chase. So most of them halted in a body on the river banks, where they remain in great numbers to this day, and form a growth so dense that hunters can hardly get through it. A few, however, kept on after Beaver, but they finally gave out one after another, and they also remain scattered at intervals along the banks of the river in the places where they stopped.

There was one cedar running with the foremost pines, and although he despaired of capturing Beaver, he said to the few pines still in the chase, "Although we cannot catch Beaver, I will keep on to the top of the hill yonder, and see how far he is ahead." So he ran to the top of the hill, and saw Beaver far ahead, just diving into Big Snake River where the Grande Ronde enters it, so that further pursuit was out of the question. He saw Beaver dart across Big Snake River and give fire to some willows on the opposite bank, and recross farther on and give fire to the birches, and so on to certain other kinds of wood. Since then, all who have wanted fire have got it from these particular woods, because they have fire in them and give it up more readily than other kinds when rubbed together in the ancient way.

Cedar still stands all alone on the very top of the hill where he stopped in the chase after Beaver, near the junction of the Grande Ronde and Big Snake rivers. He is very old ; so old that his top is dead, but he still stands as a proof of the truth of the story. That the chase was a very long one is shown by there being no cedars within a hundred miles upstream from where he stands. The old people point him out to the children as they pass by, and say, "See, there is old Cedar standing in the very spot where he stopped chasing Beaver."

Reubens gave an instance of so useful a practical application of this little fable that it seems to show intention to that effect on the part of the first tellers. He said that in his boyhood, he and some companions were once on a fishing expedition, and had wandered too far from home to return at night. They had caught some salmon, but could not cook them because they had no matches with which to



start a fire, and were therefore in danger of passing a hungry night. Fortunately, this story occurred to one of the party, and among them they recalled the different kinds of wood to which Beaver had given fire in his flight and which they understood to be, on that account, preferable as kindling woods. Accordingly, they took pieces of two of the kinds mentioned (the top of a small tree of one kind and a piece of root of the other), made a small cavity in one of them, and rapidly turned the pointed end of the other therein until they were able to kindle a fire by friction after the manner of the "old timers."

## *2. The Sacred or Vigil Name among the Nez Percés.*

The Nez Percés obtain their names in several ways aside from nicknames. A child is named by his parents from a stock of family names held in reserve for that purpose. It may be his father's name which he obtains by inheritance, or that of some deceased relative. An adult, also, may take a new name by publicly announcing his desire to do so in council, and by presenting to the tribe a horse, a blanket, or some other valuable thing, to be sold at auction, or by making a present to the chief, and then proclaiming his new name. But the sacred or vigil name, as it may be called, is of a different order and is obtained in a different way. James Reubens, who gave me the following account, said: "The way we get our names is a beautiful thing when told in my language, but I cannot tell it well in English." From his remark and description, it seems that this process of obtaining a name is associated with a religious emotion which may be regarded as a rudimentary form of mysticism. But it must be remembered that he had adopted Christianity, could read and write English, and was familiar with the Bible and the religious teachings of white preachers. I saw him preaching to a most attentive congregation of his people, translating some portion of a chapter of the New Testament to them, and evidently under strong emotion. He was followed by one or two other speakers, who "exhorted" with tears running down their cheeks, exactly as white men do when under strong religious excitement in one of their "revivals." It may be that some of this foreign religious fervor has been unconsciously transfused into the primitive sentiment.

When a child is ten or twelve years old, his parents send him out alone into the mountains to fast and watch for something to appear to him in a dream and give him a name. His success is regarded as an omen, and affects his future character to some extent. If he has a vision, and in the vision a name is given him, he will excel in bravery, wisdom, or skill in hunting, and the like. If not, he will probably remain a mere nobody. Not to every child [boy or girl] is it given to receive this afflatus. Only those serious-minded ones,

who keep their thoughts steadfastly on the object of their mission, will succeed. The boy who is frivolous, who allows his attention to be distracted by common objects on his way to the place of vigil, or who while there succumbs to homesickness, or gives himself up to thoughts about hunting in the woods he has passed, or fishing in the streams he has crossed, will probably fail in his undertaking. Reubens said that his own vigil was a failure because he was homesick, and could not help thinking of his mother.

On reaching the mountain top, the watcher makes a pile of stones three or four feet high as a monument, and sits down by it to await the revelation. After some time—it may be three or four days—he “falls asleep,” and then, if fortunate, is visited by the image of the thing which is to bestow upon him his name and the wisdom and power belonging to it. The name of Reubens’ father, a former chief, was “Eagle who knows all Languages.” In his dream, a great eagle, holding in his talons some animal he had killed, came to him and said, “You see I have killed this animal. I am all-powerful among birds, and other animals fear me and know my name. Like me, you shall be powerful, and subdue your enemies as I have this animal, and like me you shall have wisdom and renown. My name is Eagle who knows all Languages, and that name shall be yours.” This name was also Reubens’, which he obtained in the usual way by inheritance, since he was unsuccessful in his vigil.

Upon his return, the child is never questioned by his parents about the success or failure of his pilgrimage, probably because the subject is regarded as sacred. But years after, when the boy has become a man, and has done something to distinguish himself, he discloses his name in council, and may refer to the particular monument he erected on the mountain.

In this way can be explained such names as “Hoofs around the Neck,” or “Eyes around the Neck,” where a wolf or a bird of prey has appeared to the watcher with those trophies of the hunt, and has given him a name conveying the idea of power or prowess as exhibited in that way.

There are many of the little monuments referred to on the mountains in Idaho.

*R. L. Packard.*

# THE SOCIAL ORGANIZATION OF THE SIOUAN TRIBES.

## THE PONKA TRIBE.

THE Ponka tribal circle was divided equally between the Tci<sup>n</sup>ju and Wajaje half-tribes. To the former half-tribe belong two phratries of two gentes each, *i. e.* Nos. 1 to 4, and to the latter two similar phratries, including gentes 5 to 8.

Tci<sup>n</sup>ju half-tribe. — Thunder, or Fire phratry :

Gens 1. Hisada, Thunder people. Subgentes not gained.

Gens 2. Wasabě hit'ajī, Touch not the Skin of a Black bear.

Tci<sup>n</sup>ju half-tribe. — Wind-makers, or War phratry :

Gens. 3. Œixida, Wildcat. In two subgentes: 1. Sinde agžě, Wears Tails or Locks of Hair; Naqže it'ajī, Touches no Charcoal, and Waseju it'ajī, Touches no Verdigris. 2. Wami it'ajī, Touches no Blood.

Gens 4. Nikada-ona, "Bald Human Head," Elk people. In at least three subgentes: 1. Œe-sinde it'ajī, Touches no Buffalo Tails. 2. Œe-žezě žatajī, Eats no Buffalo Tongues. 3. Œaqti kī A<sup>n</sup>pa<sup>n</sup> žatajī, Eats no Deer and Elk.

Wajaje half-tribe. — Earth phratry :

Gens 5. Maḡa<sup>n</sup>, Medicine, a buffalo gens, also called Œe-sinde it'ajī, Touch no Buffalo Tails. In two subgentes: 1. Pañkaqti, Real Ponkas, Keepers of a Sacred Pipe. 2. Pañka qude, Gray Ponkas.

Gens 6. Wacabe, Dark Buffalo. In two subgentes: 1. Œe-sinde, Buffalo Tail, Œe-žezě žatajī, Eat no Buffalo Tongues, and Œe-jiñgaqtci žatajī, Eat no very young Buffalo Calves. 2. Œe-ḡa it'ajī, Touch no Buffalo Heads.

Wajaje half-tribe. — Water phratry (?) :

Gens 7. Wajaje, Osage. In two subgentes at present: 1. Wajaje sebe, Dark Osage, Keepers of a Sacred Pipe, or Waseju it'ajī, Does not Touch Verdigris, or Naqže it'ajī, Does not Touch Charcoal. 2. Wajaje qude, Gray Osage, or Wěs'ă wet'ajī, Do not Touch Snakes. 3. Necta, an Owl subgens, is now extinct.

Gens 8. Nuqe, Reddish-yellow Buffalo (miscalled Nuxe, *Ice*). Sub-

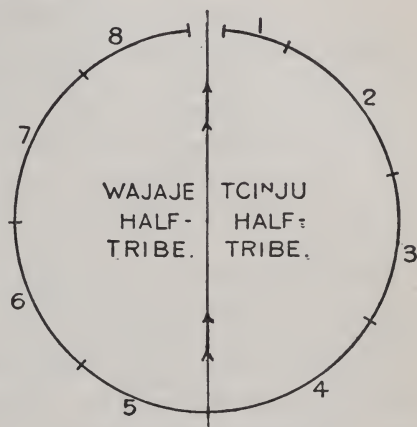


FIG. 7. Ponka camping circle.



gentes uncertain ; but there are four taboo names : 1. *Le-da it'ajī*, Does not Touch a Buffalo Head ; 2. *Le-jiñga it'ajī*, Does not Touch a Buffalo Calf ; 3. *Lezi<sup>h</sup>hazī it'ajī*, Does not Touch the Yellow Hide of a Buffalo Calf ; and 4. *Le-æzē æatajī*, Does not Eat Buffalo Tongues.

#### THE UXAQPA, KWAPA, OR QUAPAW TRIBE.

When the Kwapa were discovered by the French, they dwelt in five villages, described by the French writers as Imaha (Imaham, or Imahao), Capaha, Toriman, Tonginga (Doginga, Topinga), and Southois (Atotchasi, Ossouteouez). Four of these village names still survive, being known to the Kwapa as, 1. *Uxa'qpaqti*, *Real Kwapa* ; 2. *Ti'-u-a'dæi-ma<sup>n</sup>* ; 3. *Ta<sup>n</sup>-wa<sup>n</sup> ji'-xa*, *Small Village* ; and 4. *U-zu'-ti-u'-we*.

The following names of Kwapa gentes were obtained chiefly from Alphonsus Valliere, a full Kwapa, who assisted the author when in Washington, from December, 1890, to March, 1891 : —

*Na<sup>n</sup>pa<sup>n</sup>ta*, a Deer gens. *On'phū<sup>n</sup> e'nikaci'xa*, the Elk gens. *Qidæ e'nika-ci'xa*, the Eagle gens. *Wajiñ'xa e'nikaci'xa*, the Small Bird gens. *Hañ'xa e'nikaci'xa*, the *Hañ'xa*, or Ancestral gens. *Wasa' e'nikaci'xa*, the Black bear gens. *Ma<sup>n</sup>tu' e'nikaci'xa*, the Grizzly bear gens. *Te e'nikaci'xa*, the (ordinary) Buffalo gens. *Tuqe'-nikaci'xa*, the Reddish-yellow Buffalo gens (answering to *Nuqe* of the Ponka, *Yuqe* of the Kansa, and *Øuqe* of the Osage). *Jawe'-nikaci'xa*, the Beaver gens.

*Hu i'nikaci'xa*, the Fish gens. *Mika'q'e ni'kaci'xa*, the Star gens. *Pe'ta<sup>n</sup> e'nikaci'xa*, the Crane gens. *Cañxe'-nikac'i'xa*, the Dog gens. *Wakan'ǰa e'nikaci'ka*, the Thunder Being gens. *Ta<sup>n</sup>dæa<sup>n</sup> e'nikaci'xa*, or *Ta<sup>n</sup>dæa<sup>n</sup> tañ'xa e'nikaci'xa*, the Panther, or Mountain Lion, gens. *Ke-ni'kaci'xa*, the Turtle gens. *We's'ǰ e'nikaci'xa*, the Snake gens. *Mi' e'nikaci'xa*, the Sun gens.

Valliere was unable to say on which side of the tribal circle each gens camped ; but he gave the personal names of some members of most of the gentes.

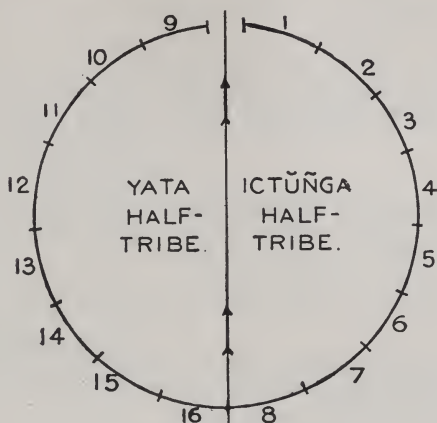


FIG. 8. Kansa camping circle.

THE KA<sup>n</sup>ZE, OR KANSA TRIBE.

PHRA-TRY.	GENS.	SUBGENS.
I.	1. Ma <sup>a</sup> yiŋka Earth, or Ma <sup>a</sup> yiŋka gaxe, Earth Lodge Makers.	a. Ma <sup>a</sup> yiŋka taŋga, Large Earth. b. Ma <sup>a</sup> yiŋka jiŋga, Small Earth.
II.	2. Ta, Deer, or Wajaje, Osage.	a. Taqtci, Real Deer. b. Ta yatcaji, Eats no Deer, Ta ts'eye, Kills Deer, or Wadjūta ts'eye, Kills Quadrupeds.
IV.	3. Paŋka, Ponka.	a. Paŋk-unikaci <sup>a</sup> ga, Ponka people. b. Qūndj-ala <sup>a</sup> , Wear Red Cedar (fronds) on their heads.
III.	4. Ka <sup>n</sup> ze, Kansa, or Tci-haci <sup>a</sup> , Lodge in the Rear, or Last Lodge.	a. Tadge unikaci <sup>a</sup> ga, Wind people, or Ak'a unikaci <sup>a</sup> ga, South-wind people, or Tci-haci <sup>a</sup> -qtci, Real Tcihaci <sup>a</sup> , Camp behind all. b. Tadge jiŋga, Small Wind, or Ma <sup>a</sup> -nahindje, Makes a Breeze near the Ground.
III.	5. Wasabe, Black Bear.	a. Wasabe-qtci, Real Black bear, or Sakū wayatce, Eat Raw food. b. Sindjalē, Wear Tails ( <i>i. e.</i> , Locks of Hair) on the Head.
I.	6. Wanaxe, Ghost.	Not gained.
IV.	7. Ke k'i <sup>a</sup> , Carries Turtle on his Back.	Not gained.
V.	8. Mi <sup>a</sup> k'i <sup>a</sup> , Carries Sun on his Back.	Not gained.
I.	9. Upa <sup>a</sup> , Elk.	a. Upa <sup>a</sup> -qtci, Real Elk, or Ma <sup>a</sup> sa <sup>a</sup> ha, refers to color of the fur. b. Sa <sup>a</sup> -ha <sup>a</sup> ge, meaning uncertain.
VI.	10. Üüya, White Eagle.	a. Hūsada, Legs stretched out Stiff, Qüyunikaci <sup>a</sup> ga, White Eagle people. b. Wabi <sup>a</sup> ijupye, Wade in Blood, Wabi <sup>a</sup> unikaci <sup>a</sup> ga, Blood people.
VI.	Ha <sup>a</sup> , Night.	a. Ha <sup>a</sup> nikaci <sup>a</sup> ga, Night people. b. Daka <sup>a</sup> ma <sup>a</sup> yi <sup>a</sup> , Walks Shining (Star people?).

PHRA-TRY.	GENS.	SUBGENS.
VII.	Ibatč'ě, Holds Firebrand to the Sacred Pipes, or Hañga jĩnga, Small Hañga.	a. Qüyegu jĩnga, Hawk that has a White Tail like a "King Eagle;" b. Mika unikaci'ga, Raccoon people, or Mika qla jĩnga, Small Lean Raccoon.
VII.	Hañga tañga, Large Hañga, Hañga utanandji, Hañga apart from the rest, or Ta sindje qaga, Deer Tail Stiff.	A black eagle, with white spots. Subgentes not obtained.
II.	Tcedũnga, Buffalo, or Si tañga, Big Feet.	a. Tcedũnga, Buffalo with Dark Hair. b. Yuqe, Buffalo with Reddish-yellow Hair.
V.	Tciju wactage, Tciju Peacemaker.	(Red Hawk people?) Not gained.
II.	Lu nikaci'ga, Thunder Being people, or Leda <sup>a</sup> unikaci'ga, Gray Hawk people.	Not gained.

## THE OSAGE TRIBE.

In the Osage nation, there are three tribes, or groups of gentes, as follows · Tsi'ou uŋse' pežũ'n'da, the Seven Tsiou Fireplaces, Hañ'xa uŋse' pežũ'n'da, the Seven Hañ'xa Fireplaces, and Waca'ce uŋse' pežũ'n'da, the Seven Osage Fireplaces. The Hañ'xa uŋse' pežũ'n'da were the last to join the nation, according to the tradition of the Tsiou wactaxe gens. When this occurred, the seven Hañ'xa gentes became five, and the seven Osage gentes, two, in order to have not more than seven gentes on the right side of the circle.



FIG. 9. Osage camping circle.

The Seven Tsiou Fireplaces occupy the left, or peace side, of the camping circle. They are as follows:—

1. Tsiou Sinŋsaŋčě, Tsiou Wearing a Tail (of hair) on the head, or Tsiou wanu', Elder Tsiou, in two subgentes, Sinŋsaŋčě, Sun and Comet people, and Cũñke i'niŋk'ăci'a, Wolf people.

2. Tse ŋu'xa inŋse', Buffalo Bull Face, in two subgentes, the name of the first has not been gained, but the second is Tse' ɣaŋká or Mi'n'paha', Hide with the Hair on.

3. Mi'n k'i'n', Sun Carriers, in two subgentes: 1. Mi'n i'niŋk'ăci'a, Sun people. 2. Mi'xa'ska i'niŋk'ăci'a, Swan people.

4. Tsi'ou wact'aŋe, Tsiou, Peacemaker, or Ta'wa'ŋ ɣa'xe, Village Maker, or Ni'wačě, Giver of Life, in two subgentes: 1. Wadi'n'



ita'wí, Touches no Blood, or Qūga' wū'ise, Red Eagle (really a hawk).  
2. Qūga'-pa-sa', Bald Eagle, or ʒa<sup>n</sup> sa<sup>n</sup> u'niqk'āci<sup>n</sup>a, Sycamore people. The leading gens on this side of the circle.

5. Ha<sup>n</sup> i'niqk'āci<sup>n</sup>a, Night people, or Tsi'ou we'haʒiʒe, the Tsiou at the End, or Tse'gañka', in two subgentes: 1. Night people.  
2. Wasaḏe, or Black bear people.

6. Tse wū'qa, Buffalo Bull, in two subgentes: 1. Tse wū'qa. 2. ʒu'qe, Reddish-yellow Buffalo.

7. ʒəŭ<sup>n</sup>, Thunder Being, Tsi'haci<sup>n</sup>, Camp Last, Ma'xe, Upper World people, or Ni'qk'ā wakan'iaʒi, Mysterious Male being. Subgentes not obtained.

On the Hañʒa and Wacace side of the circle are the following:—

8. Waca'ce wanŭ<sup>n</sup>, Elder Osage, composed of six of the seven Osage Fireplaces, as follows: 1. Waca'ce ska', White Osage. 2. Ke k'i<sup>n</sup>, Turtle Carriers. 3. Wake'ʒe ste'ise, Tall Flags (?), Ehna<sup>n</sup> min'ise tŭ<sup>n</sup>, They Alone Have Bows, or Mi<sup>n</sup>ke'ʒe ste'ise, Tall Flags. 4. Ta-ʒa'xu, Deer Lights, or Ta i'niqk'āci<sup>n</sup>a, Deer people. 5. Hu, Fish people; and 6. Na<sup>n</sup>pa<sup>n</sup>ta, a Deer gens, called by some Ke ʒa'tsü, Turtle with a Serrated Crest along the Shell (probably a water monster, as there is no such species of turtle).

9. Hañ'ʒa uta'ʒanʒi, Hañʒa Apart from the Rest, or Qūga'qtsi i'niqk'āci<sup>n</sup>a, Real Eagle people; the War-Eagle gens. One of the original Hañʒa Fireplaces.

10. Pa<sup>n</sup>q'ka wacta'ʒe, Ponka Peacemaker, according to a Tsiou man, in two subgentes: Tse'waʒe, Pond Lily, and Wacade, Dark Buffalo; but, according to Pa<sup>n</sup>q'ka waʒáyiñʒa, a member of the gens, there are three subgentes: 1. Wake'ʒe, Flags. 2. Wa'tsetsi, meaning uncertain, perhaps, Has Returned (tsi) after Touching a foe (wats'e). 3. Qŭnʒe', Red Cedar. The leading gens on the right side of the camping circle, and one of the original seven Osage Fireplaces.

11. Hañ'ʒa a'hü tŭ<sup>n</sup>, Hañʒa Having Wings, or, Hü'saʒa, Limbs Stretched out Stiff; or, Qūʒi'niqk'āci<sup>n</sup>a, White Eagle people, in two parts, originally gentes of the Hañʒa group: A. Hü'saʒa wanŭ<sup>n</sup>, the Elder Hüsaʒa; and B. Hü'saʒa, wearing four locks of hair like those worn by the second division of Wasaḏe tŭ<sup>n</sup>.

12. Wasaḏe tŭ<sup>n</sup>, Having Black Bears in two parts: A. Sín'isaʒe, Wearing a Tail or lock of hair on the head (one of the seven Hañʒa Fireplaces), in two subgentes: *a*. Wasaḏe, Black Bear, or, Hañ'ʒa Wa'ts'ekawa' (meaning not gained); *b*. Iñʒəŭñ'ʒa ʒiñ'ʒa, Small Cat. B. Wasaḏe tŭ<sup>n</sup>, Wearing Four Locks of Hair (one of the seven Hañʒa Fireplaces), in two subgentes: *a*. Mi<sup>n</sup>xa'ska, Swan; *b*. Tse'-waʒe qe'ʒa, Dried Pond Lily.

13. U'pqa<sup>n</sup>, Elk: one of the seven Hañʒa Fireplaces.

14. Ka<sup>n</sup>'se, Kansa, or I'dats'ě, Holds Firebrand to Sacred Pipes, or A'k'a i'niqk'ăci<sup>n</sup>'a, South Wind people, or Taŕse' i'niqk'ăci<sup>n</sup>'a, Wind people, or Pe'ise i'niqk'ăci<sup>n</sup>'a, Fire people. One of the seven Hañxa Fireplaces.

The following social divisions cannot be identified: ɤade i'niqk'ăci<sup>n</sup>'a, Beaver people, said to be a subgens of the Wacacē, gens not specified. Pe'tqa<sup>n</sup> i'niqk'ăci<sup>n</sup>'a, Crane people, said to be a subgens of the Hañxa (?) Sīnŕsaŕĕĕ. Wapŭñ'xa i'niqk'ăci<sup>n</sup>'a, Owl people. Ma<sup>n</sup>yiñ'k'ă i'niqk'ăci<sup>n</sup>'a, Earth people. ɤaqpŭ'i' niqk'ăci<sup>n</sup>'a, meaning not gained.

A member of the Idat'sě gens lights the pipes for the chiefs when they assemble in council. The criers are chosen from the Idat'sě, Ȳpqa<sup>n</sup>, and Mi<sup>n</sup> k'i<sup>n</sup> gentes. The Tsiou Sīnŕsaŕĕĕ and Tse ŕyxa inŕse gentes furnish the soldiers or policemen for the Tsiou wactaxē. A similar function is performed for the Pa<sup>n</sup>ŕka wactaxē by the Wacacē wanŭ<sup>n</sup> and Hañxa utaŕanŕsi gentes.

There is some uncertainty about the true locations of a few sub-gentes in the camping circle: for instance, Alvin Wood said that the Tsewage qeŕxa formed the fourth subgens of the Tse ŕyxa inŕse; but this was denied by ɤahiŕe waŕayiñxa, of the Tsiou wactaxē, who said that it belonged to the Pa<sup>n</sup>ŕka wactaxē prior to the extinction of the subgens. Tsepa ŕaxe of the Wasade gens said that it formed the fourth subgens of his own people. Some make Tsiou wactaxē the third gens on the left, instead of the fourth.

ɤahiŕe waŕayiñxa said: "All the Wacacē gentes claim to have come from the water, so they have ceremonies referring to beavers, because they swim in the water."

The Wacacē Ke k'i<sup>n</sup> are the moccasin makers of the tribe. It is said that the members of this gens used turtle shells for moccasins with leeches for moccasin strings. The makers of war standards and war pipes must belong to the Wacacē ska.

#### THE IOWA TRIBE.

The Iowa camping circle was divided into two half circles occupied by two phratries of four gentes each. The first phratry regulated the hunt and other tribal affairs during the autumn and winter. The second phratry took the lead during the spring and summer.

The writer is indebted to the Rev. William Hamilton for a list of the Iowa gentes, obtained in 1880 during a visit to the tribe. Since then, the writer has gained from a delegation of Iowas visiting Washington the following list of gentes and subgentes of the tribe.

FIRST PHRATRY.

GENTES.

- I. Tu'-na<sup>n</sup>-p' i<sup>n</sup>, Black Bear.  
Tohi<sup>n</sup> and Cixre wonaŋe were chiefs of this gens in 1879-1880. Tohi<sup>n</sup> kept the sacred pipe.

- II. Mi-tci'-ra-tce, Wolf.  
Ma'hi<sup>n</sup> is a chief of this gens.

- III. Tce'-xi-ta, Eagle and Thunder Being people.

- IV. Qo'-ta-tci, Elk. Now extinct.  
The Elk gens furnished the soldiers or policemen.

- V. Pa'-qça, Beaver. Probably the archaic name, as *beaver* is now, ra-we. The survivors of this gens have joined the Pa-ça' or Beaver gens of the Oto tribe.

SUBGENTES.

1. Ta'-po-çka, a large black bear with a white spot on its chest.
2. Pū'-xa-çka, a black bear with a red nose, literally, White Nose.
3. Mū'-tci'-nye, Young Black Bear, a short Black bear.
4. Ki'-ro-ko'-qo-tce, a small reddish black bear, motherless; it has little hair and runs swiftly.

1. Cū'-ta<sup>n</sup> çka', White Wolf.
2. Cū'-ta<sup>n</sup> çe'-we, Black Wolf.
3. Cū'-ta<sup>n</sup> qo'-ɬe, Gray Wolf.
4. Ma-nyi'-ka-qçi', Coyote.

1. Na'-tci-tce', *i. e.*, Qra'-qtci, Real or Golden Eagle.
2. Qra'hūñ'-e, Ancestral or Gray Eagle.

3. Qra'ɣre'-ye, Spotted Eagle.
4. Qra'pa-ça<sup>n</sup>, Bald Eagle.

1. Ū'-pe-xa qa<sup>n</sup>-ye, Big Elk.
2. Ū'-pe-xa yiñ'-e, Young Elk (?).
3. Ū'-pe šre'-ɬe yiñ'-e, Elk Somewhat Long.
4. Ho'-ma yiñ'-e, Young Elk (?). The difference between Ū<sup>n</sup>pexa and Homa is still unknown. The former may be the archaic name for "elk."

1. Ra-we'qa<sup>n</sup>-ye, Big Beaver.
2. Ra-šro'-ɬe, meaning uncertain.
3. Ra-we' yiñ'-e, Young Beaver.
4. Ni'wa'-ci'-ke, Water Person.

SPRING AND SUMMER PHRATRY.

GENTES.

- VI. Ru'-tce, Pigeon.

- VII. A'-ru-qwa, Buffalo.

- VIII. Wa-ka<sup>n</sup>, Snake.

SUBGENTES.

1. Mi<sup>n</sup>-ke' qɿ<sup>n</sup>-ye, Big Raccoon.
2. Mi<sup>n</sup>-ke' yiñ'-e, Young Raccoon.
3. Ru'-tce yiñ'-e, Young Pigeon.
4. Co'-ke, Prairie Chicken, Grouse.

1. Tce-ɣo' qa<sup>n</sup>-ye, Big Buffalo Bull.
2. Tce-ɣo' yiñ'-e, Young Buffalo Bull.
3. Tce p'o'-cke yiñ'-e, Young Buffalo Bull that is Distended.
4. Tce'yiñ'-e, Buffalo Calf.

1. Wa-ka<sup>n</sup> šɿ, Yellow Snake, *i. e.*, Rattlesnake.



The Waka<sup>a</sup> gens is now extinct.

2. Wa-ka<sup>n'</sup>-qtci, Real Snake (named after a species shorter than the rattle-snake).

3. Ce'-ke yiñ'-e, Small or Young Ceke, the Copperhead Snake (?).

4. Wa-ka<sup>n'</sup> qo'-jœ, Gray Snake (a long snake, which the Omahas call Swift Blue Snake).

IX. Mañ'-ko-ke, Owl. Now extinct.

The names of the subgentes have been forgotten.

*Mythical Origin of the Iowa Gentes.* — Mr. Hamilton is the authority for the following, which was published in a letter to the children of Presbyterian Sunday-schools, about the year 1848.

"The Black Bear people came out of the ground, and taught the people how to farm. Some say that they brought the canoe, others, that they brought the pipe, but that is claimed by most of the families (*i. e.*, gentes). When the Bear people first met the Eagle and Pigeon people, they lived under the ground in the form of bears. The Eagle and Pigeon people saw the trail of the bears and followed it till they came to a den. When they struck the ground with their war-clubs, out came a bear, saying, 'My elder brothers, it is I. I am your younger brother.' Another tradition is that the Wolf and Bear people used to fight and eat one another. But meeting one day, they said, 'We are both black,' — it was the black wolf that spoke, — 'we have teeth, eyes, and ears alike. So we must be brothers. Let us not fight any more.' So they made peace, and ever lived in friendship. But they preyed upon the Buffalo people, who were greatly worried. So one day the Buffalo said to them, 'Here is some corn. Eat it. It is good.' They ate it; but as it was raw and hard, it made their mouths bleed, and the blood stained the corn red. That is the reason why so much of the Indian corn is red. Afterwards the Eagle people called them into the large skin tent, where they . . . killed about a thousand men. Then the Eagle, who brought the fire, said, 'You have killed one another to your satisfaction. Let there be an end to this.' And he made a feast, and cooked the corn in the fire, which made it very pleasant to eat. From that time they lived in peace.

"The Bear, Wolf, and Elk gentes<sup>1</sup> came from the island where the Eagle and Pigeon gentes alighted on coming down to earth.

"The Wolf people came out of the earth, bringing bows and arrows. They taught the people how to hunt. Because they brought the arrows they are the cause of men's wounding one another. After the two Bird gentes had met the Black Bears, they travelled on till

<sup>1</sup> Mr. Hamilton did not use the word, "gentes," but the present writer finds himself obliged to employ it, as "band" and "family" do not convey the exact idea.

they saw the track of a wolf coming out of an island. This they followed until they came to another hole in the ground. Striking on the ground with the war-clubs, they made another wolf come out. Said he, 'My brothers, it is I. I am your brother.' The Wolf people spoke different languages, according to the different divisions of the gens. Some think that the Wolf people brought the tobacco, as in that gens there are many (personal) names derived from that plant. The other gentes asked the Wolf people to kill the Buffaloes for them, while they sang: —

I am your brother,  
I am of the Wolf gens.  
I am invited to a buffalo chase.  
I am your younger brother.  
Staggering, it is about to die;  
The tail trembles.

"When the Eagle people lived above, they had a great sacred house in the shape of a skin tent. In this house resided the members of the Eagle and Pigeon gentes; and when there, they held a council to consider whither they should go. They were all brothers. They concluded to come down to earth, and to speak the Winnebago language, as that nation was the first to make any discoveries about Wakanta, the Great Mysterious One. When they left the sacred house in the upper world, they saw a blue cloud in the west. One of the party said that he could make a blue cloud appear in the sky; and he did so. This is why they paint their faces blue. When they first came to earth, they ate people, and so they hunted them for that purpose. The Bird gentes considered themselves superior to the other gentes, but they finally became friendly, and then they ate animals. When the Eagle people came down, they had bodies with wings. They said to the others, 'Cut off our wings, or we will kill you.' So they cut them off. When they got down to earth, the leader said, 'My younger brothers, what shall we eat?' Then he sent the young men to hunt game. They killed a deer, and cooked it by a fire, turning the body around on a stick held in the hands. They made fire by rubbing two sticks together. After they had eaten, they continued their journey, and they scared away many demons by the aid of a war-club made in the shape of the butt-end of a gun-stock. Little demons kept running across the road till they drove them away with the war-club. These Eagle and Pigeon people came to earth in the form of birds, alighting on an island where there was a lake near a mountain. As they alighted, they sang,

On what tree have I alighted?  
To what land have I come?

"It was there they proposed to hunt men. In their travels they

met the Bear and Wolf people. After leaving them, they journeyed until they reached a certain place, where they made a village. They surrounded this with palisades, calling the settlement Ma<sup>n</sup> cu'-ȳe, Hill or Bank of Red Earth. All the Indians lived there at that time. It was while these first gentes dwelt there, that the others came and asked to be admitted to their village. They pitied them and allowed them to come in.

"The members of the Elk gens are generally waiters on the chiefs. They act in that capacity because when they first came they sang,

Who is that?

I am of the Elk gens.

Brother, I think that man is a chief.

No, I am of the Elk gens. I am a soldier.

He fears me because I have this club.

"The Elk people must have been allies of the Bear and Wolf people, because they travelled together after they left the island.

"Some say that the Buffalo gens came from above, as it is related to the Pigeon gens. The Owl people came out of a hollow tree, near the Red Bank. The Snake people came out of the bank (of the island?) near the water. The Beaver people came out from a little stream on the island. The Bear and Wolf gentes have led during the fall hunt. They used to do all the talking and planning for starting on the hunt, etc., till the season when the Elk whistles. The Pigeon and Buffalo gentes used to lead the tribe when frogs were heard again in the spring: then they made the village. The members of the Snake gens laid off the ground for the village."

#### THE OTO TRIBE.

The writer has not yet gained the exact camping order of the Oto and Missouri tribes, though he has obtained lists of their gentes (subject to future revision) from Ke-ȳreȳe, an Oto, Ckaȳinye, a Missouri, and Battiste Deroine, the interpreter for the two tribes.

The Oto gentes are as follows: 1. Pa-ȳa', Beaver. 2. Tu-na<sup>n</sup>-p'i<sup>n</sup>, Black bear, or Mu<sup>n</sup>-tci'-ra-tce, Wolf. 3. A-ru'-qwa, Buffalo. 4. Ru'-qtca, Pigeon. 5. Ma-ka'-tce, Owl. 6. Tce'-xi-ta, Eagle, Thunder-bird, etc. Wa-ka<sup>n</sup>', Snake.

#### THE NI-U'-T'A-TCI OR MISSOURI TRIBE.

This tribe, which has been consolidated with the Oto for many years, has at least three gentes. If there are or have been others, their names have not been obtained.

1. Tu-na<sup>n</sup>-p'i<sup>n</sup>, Black Bear. 2. Tce-xi'-ta, Eagle, Thunder-bird, etc., in four subgentes: (a) Wa-kan'-ta, Thunder-bird: (b) Qra, Eagle; (c) ȳre'-ta<sup>n</sup>, Hawk; (d) Mo'-mi, a people that eat no small



birds which have been killed by larger ones (a recent addition to this Missouri gens, probably from another tribe). 3. Ho-ma' or Ho-ta'-tci, Elk.

THE HOTCAÑGARA OR WINNEBAGO TRIBE.

The Winnebago call themselves Ho-tcañ'-gară, First or Parent Speech. While they have gentes, they have no camping circle, as their priscan habitat was in a forest region. The following names were gained by the writer from James Alexander, a full-blood of the Wolf gens, and from other members of the tribe.

1. Wolf gens: common name, Cũñk' iki'kara'tca-da, or Cuñktcañk' iki'kara'tcada, Those Calling Themselves after the Dog or Wolf; archaic name, Će-go'-ni-na, meaning not gained.

2. Black bear gens: common name, Hõ<sup>ntc</sup>' iki'kara'tcada, They Call Themselves after the Black bear; archaic name, Tco'-na-ke-ră, meaning not obtained.

3. Elk gens: common name, Huwa<sup>n'</sup> iki'kara'tcada, They Call Themselves after an Elk; archaic name not yet gained.

4. Snake gens: common name, Waka<sup>n'</sup> iki'kara'tcada, They Call Themselves after a Snake; archaic name not yet gained.

5. Bird gens: common name, Waniñk' iki'kara'tcada, They Call Themselves after a Bird; archaic name not yet gained. In four subgentes, as follows: (a) Eagle or Hitcaqcepa-ră; (b) Pigeon or Rutcke; (c) Hawk (?) or Keretcũ<sup>n</sup> (?); (d) Thunder-bird or Waka<sup>n'</sup>-tcară. Archaic name of subgentes not yet obtained.

6. Buffalo gens: common name, Tce' iki'kara'tcada, They Call Themselves after a Buffalo; archaic name not yet gained.

7. Deer gens: common name, Tca' iki'kara'tcada, They Call Themselves after a Deer; archaic name not yet gained.

8. Water-monster gens: common name, Waktce'qi iki'kara'tcada, They Call Themselves after a Water-monster; archaic name not yet gained.

Some of the Winnebago say that there is an Omaha gens among the Wisconsin Winnebago; but James Alexander knew nothing about it. It is very probable that each Winnebago gens was composed of four subgentes; thus, in the tradition of the Wolf gens, there is an account of four kinds of wolves, as among the Iowa.

THE MANDAN TRIBE.

This tribe has not been visited by the writer, who must content himself with giving the list furnished by Morgan, in his "Ancient Society," and using his system of spelling.

1. Wolf gens, Ho-ra-ta' mũ-make (? Qa-ra-tă nu-mañ'ke).

2. Bear gens, Mă-to'-no-măke (Mă-to' nu-mañ'ke).

3. Prairie chicken gens, See-poosh'-kă (Si-pu'-cka nu-mañ'ke).

4. Good Knife gens, Tă-na-tsũ'-kă (? Ta-ne-tsu'-ka-nu-mañ'ke).

5. Eagle gens, Ki-tä'-ne-mäke (? Qi-ta' nu-mañ'-ke?).
6. Flat Head, E-stä-pa' (Hi-sta pe' nu-mañ'-ke?).
7. High village gens, Me-te-ah'-ke.

## THE HIDATSA TRIBE.

Morgan's list is given, using his system of spelling.

1. Knife, Mit-che-ro'-ka.
2. Water, Min-ne pä'-ta.
3. Lodge, Bā-ho-hä'-ta.
4. Prairie chicken, Seech-ka-be-ruh-pä'-ka (Tsi-tska' do-hipa'-ka, Matthews, *i. e.*, Tsi-tska' dzo-qpä'-ka).
5. Hill people, E-tish-sho'-ka.
6. Unknown animal, Ah-nah-ha-nä'-me-te.
7. Bonnet, E-ku'-pä-be-ka.

## THE ABSAROKA OR CROW TRIBE.

We cannot tell whether this tribe ever camped in a circle. Morgan's list of gentes is given, using his system of spelling.

1. Prairie dog gens, A-che-pä-be'-cha.
2. Bad Leggings, E-sach'-ka-buk.
3. Skunk, Ho-ka-rut'-cha.
4. Treacherous Lodges, Ash-bot-chee-ah.
5. Lost Lodges, Ah-shin'-nä-de'-ah (Can this be intended for Last Lodges, those who camp in the rear?).
6. Bad Honors, E-se-kep kä'-buk.
7. Butchers, Oo-sä-bot'-see.
8. Moving Lodges, Ah-hä-chick.
9. Bear's Paw Mountain, Ship-tet'-zä.
10. Black-foot Lodges, Ash-kane'-na.
11. Fish Catchers, Boo-a dä'-sha.
12. Antelope, O-hot-du-sha.
13. Raven, Pet-chale ruli-pä'-ka.

## THE TUTELO TRIBE.

It is impossible to say whether this tribe ever camped in a circle. The writer obtained the names of the following clans from John Key, an Indian, on the Grand River Reservation, Ontario, Canada, in 1882. On one side of the fire were the Bear and Deer clans, and on the other side, the Wolf and Turtle. John Key's mother, maternal grandmother, and Mrs. Christine Buck, are members of the Deer clan. There were no taboos. The Tutelo names of the clans were not given.

## THE CATAWBA AND COGNATE TRIBES.

Mr. A. S. Gatschet of the Bureau of Ethnology visited the Catawba tribe prior to March, 1882, and obtained an extensive vocabulary of the Catawba language, but he did not gain any information respecting the social organization of the people.

## THE BILOXI TRIBE.

Mr. Gatschet's Biloxi MS. contains no reference to the clans or gentes of the Biloxi tribe. The survivors of this tribe may still be found, some in Louisiana, others among the Caddo, in the Indian Territory.

*F. Owen Dorsey.*

## THE SECOND INTERNATIONAL FOLK-LORE CONGRESS.

THIS congress was held in the rooms of the Society of Antiquaries, at Burlington House, London, beginning on Thursday, the first day of October. The president, Mr. Andrew Lang, in his inaugural address, observed that folk-lore is a study to which every one can contribute, from the mother who observes the self-developed manners and the curious instincts of her children to the clergyman who can record the rural usages that survive from a dateless antiquity. He illustrated this remark by examples of the continuance of primitive superstitions among cultivated ladies in Scotland. As the materials of geology and botany are to be found in fields and mountains, so those of folk-lore exist wherever there are human beings. It was also the duty of students of the subject to exhibit the conclusions, as wide as human fortunes, to which these facts may guide them. Considering the proper meaning and limits of the term "folk-lore," he remarked that the word, at its first introduction, had meant little but the observing and recording of various superstitions, customs, songs, proverbs, and the like; but that the science had gradually increased its scope. When antiquarians such as the Englishman Aubrey began to examine rural usages and superstitions, such as the Maypole and the harvest home, they could not help seeing that these practices, usages of the peasant class everywhere, were remains of Gentilism or heathenism. The Puritans were aware that much Pagan custom had been tolerated by the church, and survived, not only in ecclesiastical usage, but in popular festivals.

The folk, the people, had changed the names of the objects of its worship, had substituted saints for gods, but not given up the festival of the night of May, nor ceased to revere, under new titles, the Nereids or the Lares, the fairies or the brownie. These survivals, which the Puritans attacked, the old antiquarians observed, comparing early English customs with the manners of Greece and Rome. In these studies lay the origin of our modern folk-lore. But whereas some of the earlier observers regarded these usages as a diabolical parody of the rites of the church, or explained their universality by the hypothesis of a diffusion resulting from the wanderings of the lost tribes of Israel, modern investigators interpreted the relation differently, and found in the Jewish ritual a monotheistic and expurgated example of rites common not only to Semitic or Eastern peoples, but to all races which had attained a certain level of civilization. Sacrifice, expiation, communion of the people with their deity, laws



of ceremonial uncleanness, prohibitions from certain acts and certain foods, were found in solution everywhere; in Judaism these, as a body of rules, were codified and committed to writing and the care of the priestly class. This theory might be extended into all provinces of traditional custom, belief, and even literature. The myths and beliefs of African, Australian, American, and even insular races correspond with those of the ancient classical peoples. Further, we have learned that ideas, habits, and myths similar to those of the ancient world, and of remote barbaric peoples which the ancient world did not know, still endure among the more stationary and uncultivated classes of modern Europe. These singular coincidences and harmonies were approached by folk-lore from the side of these modern survivals. Thus the modern method is an inversion of the former order of study, which began with the cultivated and literary myths; whereas we do not now say that a harvest rite or vernal custom has filtered into the modern peasant world from Ovid, but rather that the latter describes and decorates, in his account, some rural custom or tale infinitely older than his day, and which may be shared with Roman agriculturists by the peasants of France and England, and also by natives of lands unknown to the civilized races of the Old World. This common stock of usage, opinion, and myth is retained by the unprogressive class, while priests, poets, and legislators select from it, turning custom into law, magic into ritual, story into epic, popular singing measures into stately metres, and vague floating belief into definite religious doctrines. Thus, the world-wide customs of the blood-feud had become the basis of the Athenian law of homicide; rites of savage magic, believed to fertilize the fields, of the Attic thesmophoria, or of the Eleusinian mysteries; brief singing measures, belonging to popular song, had been developed into the hexameter. The world-wide *märchen* of the blinded giant, the returned husband, the lad with the miraculously skilled companions, had been expanded into the *Odyssey* and the *Argonautica*. Thus the method of folk-lore shows us mankind everywhere developing in mass, and without the traceable agency of individuals (although such agency must have been at work), and forming a great body of ideas, customs, legends, and beliefs, from which, as society advances, the genius of individuals utilizes and polishes, improves, fixes, and perfects. Meantime, until very recently, even in the higher races, the folk, the untaught people, have retained the old stock, and used the same ancient stories which had, unconsciously to themselves, been already refined by the genius of poets, thus prolonging the ancient life, as it had existed before Homer sang. Such, he thought, was the broad general view of folk-lore, to which without doubt there were many exceptions.

The president then proceeded to point out the influence of early credulity. False analogy, the doctrine of sympathies, the faith in spirits, with perhaps an inkling of hypnotism, produced the faith in magic. This belief rendered the world a confused place, in which metamorphoses, necromancy, and conversation with beasts became probable occurrences. Painful as this life seemed to our modern ideas, it was nevertheless true that we were indebted to it for our poetry. Had the stars been supposed to be masses of incandescent gas, we should not have had their present names or associations. Ignorance and fear were the origin of the poetry in which we have the happier part of our being. If mankind had always possessed our present knowledge, we should look on the rainbow and be ignorant of Iris the messenger, and of the bow of the covenant. The method of folk-lore, as set forth, rested on the hypothesis that all peoples have passed through a mental condition so fanciful, darkened, and incongruous as to appear to us insane. Further explanation belonged to the psychologist. Alluding to the unity and harmony of human beliefs, and the close resemblance of popular myths in all countries, the speaker observed that this fact was among the most curious discoveries of folk-lore. Customs and beliefs might be expected to accord, because they sprang from similar conditions and necessities. As to the resemblance of myths and stories, he himself was inclined to attribute them partly to identity of ideas and beliefs, partly to modern and prehistoric transmission. He considered that the germs were everywhere the same, and that speciality of race contributed the final form. This he illustrated by the deluge myth, which existed as a tradition among many peoples, but had received its final monotheistic character from the Jewish race. Many nations had carved images, but only Greece had brought art to perfection. Adding a final word in favor of the charm of the study (whether called anthropology or folk-lore), he observed that the science of man is full of lessons and enjoyment. Ends have been won which have never been foreseen, and won by means which we would not have chosen.

Mr. C. G. Leland, in proposing a vote of thanks to the chairman for his admirable address, said that the great object of folk-lore was to get at the inner life of history, folk-lore being to history what color was to design. Commending the liberal and catholic tone of the address, he urged that proper allowances should be made for differences of opinion which must of necessity appear as the association grew larger.

At this meeting, a collection of objects connected with folk-lore was opened to the inspection of members of the congress. Among these is especially to be mentioned a most interesting collection of

local "Feasten Cakes," collected for exhibition by Mrs. G. Laurence Gomme, as examples of the early customary cakes still made in connection with English local festivals. A sufficient quantity of these had been provided for refreshment at afternoon tea during the congress. Among amulets and charms included in the exhibition were some American Voodoo charms, contributed by Mr. Leland.

Friday was devoted to the Folk-tale section of the congress, the introductory address being delivered by the chairman, Mr. E. Sidney Hartland. Mr. Hartland, in discussing the question of the anthropological value of folk-tales, declared that his interest in the science of folk-lore would cease unless he believed that it might be made to yield to the inquirer information of value respecting the beliefs and practices of mankind, and, still further, as to the structure and development of the human mind. Discussing views respecting the diffusion of folk-tales, he said that conclusions as to the beliefs fundamental to all savage religions had been founded on the method of Grimm, in which it was assumed that folk-tales represented the inherited tradition of the particular race among which they were found. This conclusion had been challenged, literary men having argued that the true origin of folk-tales was in India, these being distributed especially by the Buddhist propaganda. Such, at least, he understood to be the former orthodox opinion of scholars who disputed the anthropological hypothesis, namely, that the variations of the environment, physical and social, gave rise to a variety of stories presenting perpetual coincidences, and evolved from a few leading ideas common to the race. On the other hand, the counter-theory as now maintained, while admitting that the foundation of tales current all over the globe must be sought in the beliefs of savages, and in magical and other superstitions, still denies that the fact of a given story being domesticated among any people constitutes in itself evidence as to the beliefs or practices of that people. It would be too great a draught on our credulity to suppose that a complicated plot is invented in a dozen different places, while easy to explain its currency as the result of communication, ultimately, perhaps, causing it to make the circuit of the world. Thus, Dr. Boas had mentioned a number of myths disseminated among American aborigines. Commenting on the consequences of this view, and admitting the undoubted evidence of diffusion, the chairman of the section still considered that the tales of savage peoples might be employed as evidence of their belief and custom, inasmuch as these would not have been received into the stock of any given people unless they embodied familiar ideas and practices. This thesis he illustrated by a number of examples, showing how certain stories,



which appear to have a wide range, had in different localities been adapted to express native usages, and methods of life. One of these tales, for instance, was that in which a maiden is visited at night by a mysterious youth who suffers a strange metamorphosis, and disappears during the day. The ideas and details of the tale are found to be in harmony with the creed and environment of the race, whether Karen, Tjame (borders of Annam), Zulu, and Yurucare (of the Andes). With regard to the question whether such resemblances involve actual transmission, the speaker pointed out that all plots are changes rung on the universal phenomena of human life, and quoted a recent instance of contemporaneous invention. A fictitious sketch, narrating the last vision and death of an unsuccessful author, appeared in July, 1890, in the "Newbery House Magazine." A story essentially the same was subsequently printed in "Macmillan's Magazine." Inquiry showed that the second story had been communicated before the first (by a different hand) had appeared. Accordingly, Mr. Hartland thought it possible that the same narrative might, in certain cases, have been originated in different places. As respects the anthropological worth of these tales, accordingly, he thought the problem of origins one of minor importance.

Mr. W. W. Newell communicated an inedited folk-tale collected in Massachusetts, entitled "Lady Featherflight." This tale belongs to the class of folk-tales representing the wooing of the daughter of a giant, the accomplishment of tasks imposed by the father, and the flight of the lovers. This class appears to go back to a common original, being the work of an author who, according to the view of Mr. Lang in a paper included in "Custom and Myth" (London, 1885), has attained for his work a circulation exceeding that of any other human composition. Mr. Newell offered a series of comments and comparisons in which the history of the tale was traced; his conclusion being that the original was to be referred to India, having come into existence later than the earliest period of the literature, but probably earlier than our era, and that from this centre it had been diffused through a great part of the globe. As to that class of tales which were found to be common to civilized and primitive races, he thought that such narratives were disseminated from the former to the latter, and not *vice versa*. As to the elements out of which the folk-tale under discussion had been composed, the same general principles would apply, although the date and original country of these elements could not be determined. The circulation of folk-tales he compared to the process by which a vegetable is carried, by commerce, from country to country, each successive variety of which may in turn become a centre of diffusion, and even

supersede, in its first home, the original type. In the discussion which followed, Mr. Andrew Lang expressed his disagreement with this view; as to the superior influence of civilized races in respect of the currency of folk-tales, where dissemination had taken place, he considered it more likely that races superior in cultivation had borrowed from the more primitive.

Mr. Joseph Jacobs (editor of "Folk-Lore") offered a paper on the problem of diffusion, in which he expressed his opposition to the theory of independent creation: he regarded folk-tales as essentially works of art; the problem of the diffusion of tales was excessively complicated, inasmuch as a people might lose a tradition and borrow it again. Mr. MacRitchie (editor of the "Journal of the Gypsy Lore Society") argued that folk-lore, or popular knowledge, was, in one of its aspects, "traditional history." He gave examples of the manner in which actual historical events may gradually assume unreal proportions. He paid especial attention to the traditional accounts of dwarfish races existing in the British Islands in connection with the existing structures which testify to the work of a small people. Mr. Alfred Nutt read a paper on "The Problems of Heroic Legend in the Light of Modern Research upon Celtic and Teutonic Saga."

Saturday was devoted to a journey to Oxford, the members of the Society visiting the Pitt-Rivers Museum, over which they were conducted by Professor E. B. Tylor, the originator and director of the collection. This museum is especially designed for educational purposes: it aims to bring together, in each region of life-history, a limited but carefully selected number of objects illustrating the order of development; thus, in the field relating to folk-lore, the attention of the visitors was called, among other cases, to those exhibiting the history of masks, and of bells. It is impossible to speak in terms of too high praise of this unique collection, the arrangement of which everywhere exhibits the genius of its illustrious organizer; the conception of a separate department, devoted to instruction of this sort, seems one which cannot be too strongly urged on the attention of the great museums. Afterwards the party divided, and were invited to lunch at Jesus and Merton colleges. The day was a beautiful one, and the glories of Oxford — unrivalled among university towns — never showed to greater advantage.

On Monday the section on Mythology held its meeting. Professor John Rhys, of Jesus College, Oxford, presided, and gave an address, in which he considered the relation existing between mythology and the study of language. He observed that until recently the student had confined his attention to a narrow field, including chiefly myths of Hindostan, Greece, and the Teutonic tribes, and

even within those limits, to the classical literature of the races in question. It had been assumed that the elucidation of a myth was to be sought in the explanation of proper names ; and the world had been confused by the various interpretations given to such names, according as the clue was sought in the phenomena of the dawn, the sun, or the storm-cloud. More lately, the anthropological method of studying myths, introduced, so far as he knew, by Professor E. B. Tylor in 1871, had led to a great change in the methods of research. The student now sought his material not only from the songs of the Rig Veda and the Homeric poems, but from the lips of the traveller and the missionary, and took into account the ideas of all races, from Terra del Fuego to Greenland. Still, the confusion produced by earlier interpretations had not altogether passed away. The speaker expressed his sense of the difficulties of the subject, arising from uncertainty as to what extent historical recollections mingled with mythic fancy. For instance, as regards Arthur of Britain, he had found it impossible to determine what proportion of historic reminiscence entered into the legend, and how far it was affected by imaginative treatment. He saw no reason to despair of the future of the study, or to doubt that clear views would at last be attained. Mr. J. Stuart Glennie offered a discussion of "The Origins of Mythology." M. Ploix followed with a paper on the myth of the Odyssey, and a collection of charms and implements of sorcery was explained by Professor Tylor.

In the afternoon, Mr. C. G. Leland offered a communication on "Modern Tuscan Traditions." In North Italy, between Ravenna and Forli, in the district called the Toscana Romagna, he found a mass of superstition and primitive belief exceeding anything which he had known in Europe. The central principle of this superstition was the worship of spirits, and these retained the names of old Etruscan deities. Of this paper a fuller account must be deferred until its publication. Miss Mary Owen, of St. Joseph, Missouri, read a paper on "Voodoo Magic," she herself being initiated, to a certain degree, in the order. Miss Owen's communication, which is important to students of American folk-lore, will hereafter be fully reported in this Journal.

In the evening a "Conversazione" was held in the Mercers' Hall, where was presented an entertainment, consisting of the presentation of a Mummers' Play ; of children's rounds as played in England ; of a Highland sword dance, accompanied by bagpipes ; and of a variety of popular music, mariners' songs, Portuguese ballads, and also Welsh music.

Tuesday was devoted to the section on Institutions, the address being given by the chairman, Sir Frederick Pollock. He professed



not to speak as an expert, his own department of jurisprudence dealing with an edited version of the original material. Thus, the practice of trial by combat, in Western Europe, began with an edict of Gundobald of Burgundy in 501; but there must have been a good deal of previous history, for which definite information was wanting. Coincidences and borrowings were as hard to explain in institutions as in language; all generations had treated posterity very ill in this respect. Dr. M. Winternitz read a paper "On a Comparative Study of Indo-European Customs, with especial reference to the Marriage Customs." In order to pronounce a custom Indo-European, he considered it necessary that it should be found both in Asia and Europe. For example, as the Grihyasùtras showed that in ancient India, on the bride's entering her new home, a little boy was placed on her knees as an omen of male progeny, and as the same custom was found among all Slavonic peoples, he considered that the practice might be considered as belonging to primitive Indo-European ritual. In the same work was found mention of the rule that the bride must enter the house with the right foot first, and not tread on the threshold; these rules were also observed in various European countries, the latter being connected with the well-known Roman practice of lifting the bride over the threshold. Other similar customs were throwing nuts, and the joining of hands of the bridal pair, the latter practice surviving in the Christian ritual of the modern world. His conclusion was, that the primitive Indo-European community had arrived at the point where marriage by capture only survived in various customs as sham capture, and marriage was based on purchase. The joining of hands was probably the most important civil act, and the leading of the bride round the fire the chief feature in the religious ceremony. The bride was taken from her father's house to the home of the new husband; but whether this was really a new home founded by the man, or a joint family, of which the bridegroom was only a member, could not yet be decided. This picture of primitive Indo-European marriage customs agreed with the results of philologists obtained by sifting names of relationship.

Mr. G. Laurence Gomme read a paper on "The Non-Aryan Origin of Agricultural Institutions." Drawing his illustrations from the British isles, he remarked on the existence in all parts of Great Britain of rites, customs, and usages connected with agriculture, which presented details agreeing in character. Exact parallels existed in India as portions of village institutions. The Indian parallels showed difference in race-origin, one portion belonging to the Aryan people, another to the non-Aryan. He considered that the village community in Britain was connected with the economical

condition of the non-Aryan aborigines, and the history of the tribal community with the Aryan conquerors, the Romans having had little to do with shaping the village institutions of Great Britain.

On Tuesday evening was given a dinner, which proved to be a very pleasant occasion.

The congress was brought to a close on Wednesday, the most interesting feature of the session being a communication on the Folk-lore of Ceylon, by Mr. Hugh Nevil, Civil Service Commissioner. He gave a brief account of the chief branches of popular tradition and custom in that island, nursery rhymes, proverbs, folk-stories, myths, songs of the Veddas, magic, demonology, Buddhist folk-lore (that is, lore developed in the course of the Buddhist history), and the like; also of the remarkable agricultural customs connected with the growing of rice and grain, the strange custom belonging to certain professions, rice-growers, hunters, and sorcerers, of using words in senses different from that properly belonging to these. He gave illustrations of Vedda incantations, of their god worshipped under a symbol resembling the Maypole, and showed the peculiar bower-like structures on which certain child-spirits are supposed to flutter down to their worshippers. Mr. Nevil has formed an immense collection of matter connected with Cingalese folk-lore, a part of which he is engaged in publishing at his own expense.

The officers of the congress for an ensuing term, and an International Folk-Lore Council, were appointed; publication of the names in this Journal will be made after the receipt of the official report. The time and place of meeting of the next Congress was left to the Council.

## NOTES AND QUERIES.

INTERNATIONAL FOLK-LORE CONGRESSES. — The recent session of the congress, a condensed account of which is above printed, suggests some remarks. (1.) With regard to the significance of the term, the extremely catholic extension given by the directors of the congress, in their programme, will preclude any subsequent limitation. Folk-lore must be considered as including all surviving popular tradition, that is, both the tradition of words and that of custom. The application will vary with geographical boundaries; each people, in using the word, will think of the primitive notions and usages surviving in its own territory, as is well illustrated by the interesting communication on the folk-lore of Ceylon. So considered, "folk-lore" becomes an expression belonging to anthropology. It is a convenient, inclusive term, under which can be housed several branches of research which elsewhere meet with only a chilling reception. Its advantage is in emphasizing the importance of gathering up unwritten history, the history of ideas and manners belonging to any particular race. As for the science of folk-lore, the definition of this, for my own part, I should leave to the several investigators, who will doubtless conceive their respective departments in their own way. What primarily concerns us is the material, which will lend itself to be used by many sciences.

(2.) Congresses serve two good purposes: first, they make investigators in certain lines acquainted with each other; secondly, they bring the themes to the attention of the public, a notoriety which in its turn exerts an animating influence on the scholars themselves.

(3.) The great difficulty in rendering interesting the proceedings of a congress is, that the papers, being orally delivered, should be intended for the ear, whereas they are usually prepared with a view of being printed, and therefore designed for the eye. The result is, that they fail in effect on account of their conciseness and solidity. The conclusion seems to be that the articles ought indeed in the first instance to be written, so as to appear in the Proceedings; but they should not be read as written. The relator should be content with stating orally the substance of what his paper is intended to set forth; this oral relation may then become the basis of an interesting discussion, always the most fruitful part of a public meeting inasmuch as all the rest might equally well be simply committed to the printed page.

(4.) In the present congress, the contingent from France, Germany, and other European countries was not numerous. It is to be hoped that this may in the future be remedied, as the next session of the congress will undoubtedly be held on the Continent.

W. W. N.

ROUMANIAN FOLK-LORE. — Since Roumanian literature has but little circulation in this country, it gives us pleasure to notice that folk-lorists are at work in that distant kingdom also, and seem to be busy in collecting the rich stores of tales, myths, and legends preserved among the peasantry. A tale entitled "*Fêt-Frumos din Lacrima*" has been "transcribed" or para-



phrased into French by a Swiss from Neuchâtel, L. Bachelin, under the caption of "Bel-Enfant de la Larme," and, with its 71 pages in 12mo, forms the first volume of a collection of "Rhapsodies Roumaines" (Paris, "Semeur" literary review office, 1890). This solemn and curious myth has been obtained in Moldavia by Eminesco, and according to Bachelin's analysis is a cyclus of solar myths centring around Fêt-Frumos, who remains young and resplendent forever, and is a combination of Apollo and Hercules as to his qualities of grace and bodily strength. He is engaged in continual fights with Génar, with the Sorceress, and with the Mother of the Woods, all representing the powers of the Dark. Another Roumanic tale is "Român le Nasdravan," by J. Brun, published at Ghent, Belgium, 1890, with an introduction by L. Bachelin (reprinted from the "Magazin littéraire et scientifique"). This short narrative represents, in eastern Wallachia, what Tom Thumb is to the English people. Bachelin considers the hero of the story to be a crepuscularian genius, who, like the Child-Hermes of the Greeks, maliciously steals from Apollo his herds of cattle (the rays of the sun), and brings them to Pylos, or the "Doors of Heaven,"—the young day is conquering the night with its innumerable monsters.

*Alb. S. Gatschet.*

SCHLOSSAR'S COLLECTION OF POPULAR PLAYS. — The folk-lorist Dr. Anton Schlossar, librarian of the University of Grätz, Austria, has for the last ten years gathered all he could of the earlier popular literature of his native land, paying special attention to the people's drama and dramatic essays in the Alpine province of Styria. The manuscripts of these are often in the hands of rustics, and not easily accessible; but Schlossar collected enough material for selecting from what he obtained only what seemed to be the best. There are in his collection religious plays made after texts of the New Testament, dolls, comedies, and several plays reminding us of Punch and Judy. The title of his publication, which is in two volumes, is as follows: "Deutsche Volksschauspiele. In Steiermark gesammelt, etc., nebst 'Leiden Christi' aus Kärnten." Halle, Max Niemeyer, 1891, 12mo, pp. 343 and 404. The following headings may give an idea of the contents: The "Paradeisspiel;" the Shepherd's Play; the Cripple's Play; The Birth of Christ; the Passion of Christ; The Drama of St. Nicholas; Genoveva; Judith and Holofernes; Hirlanda; St. Barbara; Susan; Der "bairische Hiesel"; Avarice cheated; After-plays. Those who find religious dramas of interest will find here plenty of this literature; the amateurs of worldly dramas may think that the play of the Bavarian robber and exceedingly popular character Hiesel (abbreviated from "Matthias") will certainly be worth perusing. It is partly composed in Bavarian dialect, and tragic situations constantly alternate with highly comical ones. From the "Annotations" we gather that this well-known robber of Southern Germany was executed in 1771. The "After-plays," or Nachspiele, form a peculiar genus in dramatic literature, and are in some manner comparable to the Satyr-drama of the Greeks, for both were intended to exhilarate the minds of the spectators after the performance of a tragedy or other piece of a serious character.

The action and plot of these after-plays is generally of a poor order, for it is the coarse wit and the nastiness of the dialogues which are more peculiarly obtruding themselves to the listeners, and which depict faithfully the low degree of education among these rustics.

*Alb. S. Gatschet.*

QUERIES. — What is "setting a Job's Patience," a form of patchwork or embroidery often referred to in old books?

What were "bonnet-papers," advertised so freely in New York and New England newspapers from the year 1750 until this century?

What were "shorrevals"? An advertisement of a tailor in a Springfield newspaper in 1825 reads thus,—

Shorrevals and overalls  
And Pantaloons he'll make,  
Cutting, too, he'll always do,  
And will no cabbage take.

*Alice Morse Earle.*

BROOKLYN, N. Y.

AUNT DEBORAH GOES VISITING: A SKETCH FROM VIRGINIAN LIFE. — Mine hostess, a Virginia beauty, sat in her pretty boudoir, and with the sundry little implements comprised in a manicure set before her, was seeking to disprove the wasteful and ridiculous excess of painting the lily, by adding to her fair finger-tips a yet greater loveliness than nature had bestowed upon them, while I was engaged in the prosaic task of mending a pair of gloves, to cover my less beautiful hands. Thus employed as to our fingers, our busy tongues prattled away the summer's morning, recalling the happy school-life days spent together, and the various scenes and experiences passed through since our last meeting, when our chatter was interrupted by the sound of shuffling feet in the hall, followed by the appearance of Aunt Deborah in the open doorway. Aunt Deborah was Dorothy's old colored mammy, who, according to the custom of colored mammies in general, was in the habit of making occasional visits to "we all's white folks," as she called the family of her "ole Marster." She made an odd picture as she stood curtsying in her quaint way. As much of the "kink" as possible had been smoothed out of her gray hair, which was drawn back and bound in a bandanna kerchief. Her calico "frock" was covered with the voluminous white apron, without which no colored mammy's toilet is complete, while about her shoulders she wore, in spite of the warm day, an old shawl which, for all its dinginess, was of "true cashmere," — the old woman's special pride as a gift from "ole mistis, fo' de war." Upon her arm hung the large basket which she always brought with her, and though it was invariably empty when she came, and full when she "toted" it away, you could not have wounded Aunt Deborah more deeply than by an insinuation that she brought that basket for a purpose, or that her visit was prompted by any motive less disinterested than a desire to see her "chile," as she still proudly called her erst-while nursling. "Good-morning, mammy," said Dorothy; "how are you this morning?" "I's toler'ble, thankee, honey, scusin' I mon'sous tired. Dis is meh gre't financial

day, dis is, an' I so tired I mos' dade. How 's y' all? You ain' married yit, is you? Wha' dat? Ain' gwine git married 't all? You sut'n'y ain' gwine be no ole maid, is you? Hi! wha' dat? Ole maid mehse'f? Bless dat sweet mouf, what you talkin' 'bout, honey? To be sho I ain' married, dat so, but don' I have onvitations to git married mos' any time? I done 'gaged now, me an' Julius Cæsar done 'gaged. When we all gwine git married, you say? Nuver, ain' nuver gwine git married, honey, but den you don' call folks ole maids so long as dey 'gaged, does you? Dat so, honey, hit do seem kind o' cu'yus till you heahs it splained. Well, you see, dis wuz de way uv it. When Julius Cæsar was pesterin' me wid his 'tentions, I up an' tole him dat I could n' git meh cornsent to marry uv him, 'cause he healf wuz so onclement dat I jes' knowed dat de nex' thing I'd be wuckin' fur 'm; but I likewise tole him dat do' he healf onqualify him to git married, it did n' onqualify him to be 'gaged. I don' call him Julius Cæsar to he face do'; I calls him Mr. Smif, an' he call me Miss Deb'rah jes' as proper as de quality. Ole Marster brung me up, an' I got white folks' princ'ples, ef meh face is black. I men's Julius Cæsar close fur 'm, an' mos' ev'y Sunday ev'nin' I puts on meh bes' fum de bottom o' meh chis', an' me 'n' him goes to de fun'ral preachin's togurr. When he took down wid de mis'ry in he back, an' de stiffness in he j'int's, I gives him he karosine ile, an makes him he jimsun-weed tea. We gits 'long togurr heap mo' cummilikier 'n ef we wuz married. I ain' b'lieve in niggers gittin' marry, nohow, I ain'. De Lord married Adam an' Eve in de gyarden, but ef he uver marry no niggers, or giv 'em a foot o' cultivated lan', 'tain' in de Bible. Jes' look dar at Sis' Marthy Jones. She wuz fyahly 'stracted bout gittin' married, an' now she say ef it please de Lord to lease her fum det pestif'rous good-fur-nothin' nigger, an' make her a widder, de mos' scrumptious cullud gent'man dat walk could n' 'duce her to change de name o' Marthy Jones or Marthy Johnson — ah one you chose to call her agin. Dat George Washin'ton wuz 'sponsible fur she havin' two names. When Brer Isaac Johnson an' Sis' Marthy wuz keepin' comp'ny, she say 'deed she ain' gwine marry nothin' called by no sech common name as Johnson, 'cause ev'y urr nigger in de county answered to dat name; but ef he change he name to Jones, den dey two 'd lock arms an' git married. Isaac say, Umph — umph, he wuz willin' he like de name o' Jones mons'ous much fur a change; but dat cantank'rous George Washin'ton Johnson, Isaac fust wife son, whor dade, he put on mo' ars an' 'nouf, he say he cyarn' change he name d'out Legislatur say so. Dat huccome some folks calls 'em Jones an' some folks calls 'em Johnson to dis day. When Sis' Marthy an' Brer Isaac wuz married dar wuz a weddin' on de ole plantation, sho 's you bawn. Ole Mistis gin Marthy a satin dress to git married in, whar wuz her secon'-day dress when she an' ole Marster got married; an' when de bride stan' up befo' de preacher she wuz mos' as flustered an' shame-face as ef she wuz white. Brer 'Lijah, he jined 'em. De minute he say, 'Salute de bride,' dey made fur de supper. Dem wuz days, honey; niggers don' have no sech weddin' suppers as dat dese days. Dey wuz perusin' de woods mos' a week fo' de weddin', gittin' ready fur dat supper. Dey had 'possum, an' dey had 'coon, an' dey had hyah, an' dey



had cabbage, an' dey had mos' ev'y kine o' good vittles dat grow, but after supper dey had de mos' ongawdlies' proceedin's uver I see. Brer Lijah had to baptize all de chu'ch members over agin de nex' Sunday, 'cause he 'low dat de darnsin' an' de crossin' o' de feet, an' goin's on at dat weddin' wuz 'nough to onjine de mos' piouses. Maybe de Ole Boy an' he wife wuz n' 'vited, an maybe dey wuz n' 'spected, but you need n' tell me dey wuz n' dar. Did n' Brer 'Lijah hese'f own up to seein' sumpin' nurr mon-s'ous de favor o' de devil behin' de do? An' de whole place wuz lit up wid Jack o'lantuns dat night, an' sho 's you bawn, when de Jack o'lantuns is bobbb' in' 'roun' de Ole Boy ain' fur off. I tells you, honey, I ain' b'lieve in marr'in' fur niggers, an' fur po' white trash an' jump ups nuther. I b'lieves in it fur de quality do; but, chile, ef you wants to git a man wuth havin', you better stop shinin' up dem finger-nails tell dey does fur lookin'-glasses to see yo' purty face in an' learn how to sew, like Miss Ma'y dar. You cyarn' he'p bein' purty, cause yo' ma wuz purty befo' you, an' de apple don' roll fur fum de tree', but de gent'man whar don' know dat beauty ar but skin deep ain' wuth lookin' at. When dey comes aroun' you, callin' you sugar, an' 'lasses, an' darlin', you jes' tell 'em g' long wid dey projeckin'; but when dey ax you kin you *sew*, den you hole yo' breaf, honey, 'cause sho 's you bawn dars sumpin' comin'."

As Aunt Deborah talked, her eyes were fixed covetously upon an old pair of spectacles which lay upon the table. "Would you like to have those spectacles, mammy?" said Dorothy. "Thankee, honey, dey 's jes' what yo' mammy want; now I specs I kin read meh Bible." We handed her an open Bible, and the delighted old woman, with the book upside down, mumbled over and over again, "In meh father's house dar 's many mansions." Then, when encouraged to read more, she began to move up and down, swaying from side to side, shouting fashion, her beaming black face bent over the book, and half said, half chanted, "I thank de Lord, he took meh feet out 'n de miry clay, long wid Mary, Shadrach, an' 'Bednego." She evidently thought that she was reading, and 't would have been folly indeed to enlighten such blissful ignorance.

*Mary Mann-Page Newton.*

RICHMOND, VA.

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THE SABBATH IN PURITAN NEW ENGLAND. By ALICE MORSE EARLE. New York: Charles Scribner's Sons. 1891. Pp. vii., 335.

That definition of "folk-lore" which restricts the use of the word to the survival of prehistoric practices and beliefs is deficient, in that it leaves out of account the considerable mass of custom and opinion which is emphatically folk-lore, but by no means of archaic origin or character. Modern manners and customs, such as those of the table and of society, ways of feeling, tastes and sentiments, habits of dress, and behavior, come under this head,—in short, all that body of traditional usage which a proper

historical method takes into account as helping to give the color as well as the outline of history. Nor is the writer certain that remarks on attire, building, social intercourse, divisions of society, and literary taste, are of less importance, even from a purely historical point of view, than the study of constitutional usages and political contests. At all events, Mrs. Earle has given us a charming volume, which cannot but awake the minds of her readers to zeal for properly conceived historical research. A large part of her book is doubly folk-lore, being information obtained by tradition. There is, in all the older parts of the United States, a body of unwritten history which it is important to collect and record; and from this source Mrs. Earle has frequently drawn.

Our space will allow us to mention only of a few of the topics related to folk-lore included in Mrs. Earle's chapters. The old-fashioned idea of divine jealousy, of the probability of the overthrow of overweening pride by a catastrophe, familiar in Greek myths, appears in the feeling of Judge Sewall, that God had taken away his wife because he took pleasure in having her sit in the men's foreseat at meeting, an honor conferred upon her, to his great satisfaction, by the overseers. Puritan meeting-houses were built on hills for the same reason that those of antiquity were placed on heights, namely, as Mrs. Earle remarks, use as watch-houses, landmarks, and pleasure in the conspicuousness of a monument. Underlying these motives was the deeper feeling that deity ought to be worshipped in the light, that the ascending path to the sanctuary was symbolical of that leading heavenward, — an idea quaintly expressed by Eliot in allusion to his own infirmity. It is certainly a theme for reflection that these natural motives have now ceased to operate. That popular taste for color, a century ago, was even more crude than at the present day, is indicated by the painting of the Brooklyn (Conn.) church, — orange with white "trimmings" (as we now say), and chocolate doors, the "newest, biggest, and yellowest" in the country, as Mrs. Earle declares was the phrase.

Very quaint is the account of the objection, on the part of bachelors of Newbury, to the maids being allowed to build a pew (at their own expense), and the permission given in Scotland, Conn., to "An Hurlburt, Pashants and Mary Lazelle, Younes Bingham, prudenc Hurlburt and Jerusha meacem" to build a pew, "provided they build within a year and raise the seat no higher than the seat is on the Mens side." But this prohibition the maids, in their ambition for a high seat at the synagogue, violated, and in consequence were directed to remove the construction within the space of a year. A sense of the relation of altitude and importance was at the root of the controversy; possibly, also, the more simple motive of the possession of an unrestricted view, from such coigne of vantage, had its weight with both parties. As for the supposed greater decorum and solemnity of worship in former times, the idea is altogether erroneous. To say nothing of the possibility of the entrance of an enthusiastic "Foxian" imperfectly attired (to symbolize the nudity of the doctrine) breaking a vessel in front of the minister (as an illustration of the emptiness of his discourse), ordinary interruptions were sufficient to prevent total *ennui*. One of the pleasantest of these, as Mrs. Earle remarks,

was the habit of brides of getting up in the middle of the discourse and turning slowly round in their seat in the gallery, with a view to the complete exhibition of gown and bonnet ; a display fatal, one would suppose, to the sermon, and tending to render the notion of its logical order, on the part at least of aspirants for a similar position, hopelessly mixed. The children, when sitting down after prayers, were always particular to slam the hinged seats ; while the occasional thrashing of a particularly obstreperous youth by the tithingman or the deacon gave the boys matter for meditation. Even if the general course of the service was hopelessly monotonous, rule and custom allowed the extensive consumption of pleasant-tasting herbs, of dill, fennel, and caraway.

On one or two points we would willingly have had more information. Surely there must be some material for comparison with the usages of English churches of the time. As to their idea of the proper observance of Sunday, the Puritans get more praise or censure (according to the habit of mind of the critic) than they deserve. The theory was that general in other colonies, although the practice may have been more consistent. This assertion will be borne out by an examination of the Sunday laws of Maryland and Virginia, which breathe the same spirit, in regard, for example, to the prohibition of games. It would have been well, we think, if the foot-notes had been amplified, especially in the matter of references ; it is desirable in such works regularly to give the page as well as the full title of the book used ; and the sources of the observations obtained from tradition might well have been fully described, even at the risk of apparently unnecessary particularization.

W. W. N.

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17. **Český Lid.** (Prague.) Vol. I. No. 1, 1891. The first number of a bi-monthly journal edited by C. ZIBRT and L. NIEDERLE, both of Prague, and devoted to a study of the Czechs of Bohemia, Silesia, and Hungary. Table of contents as given in French: La broderie nationale dans l'exposition du royaume de Bohême (avec 4 fig.). Mad. R. TYRŠOVA. — Les superstitions et coutumes dans la vie rurale en Moravie. F. BARTOŠ. — Sur le costume slovaque (avec 5 fig.). J. KOULA. — Notre chanson populaire profane. O. HOSTINSKÝ. — Maison des prières des Frères bohêmes à Náchod (avec 1 fig.). J. K. HRAŠE. — Les tombeaux des squelettes aux jambes repliées

en Bohême (avec 2 tables). J. MATIEGKA. — La cuisine paysanne dans le district de Český Brod. F. VYKOUKAL. — L'ondin dans la tradition Bohême. J. KOŠTÁL. — Les nouvelles archéologiques (avec 1 fig.). Un extrait du livre des témoins à Beroun. J. VAVRA. — La vie dans les montagnes de Ždár. Les anciennes coutumes dans les environs de Domazlice. — I. Le baptême. — II. Les noces. Mad. V. PITTNEROVÁ. — Coup d'œil sur les travaux de folk-lore des Serbes Lusaciens. A. ČERNÝ. — Rapport sur le bornage des champs près de Polepy (Bohême). V. J. NOVÁČEK. — L'hocquet dans la tradition populaire. — Revue des livres. — Revue des journaux. Bibliographie. — Correspondance et nouvelles. — Demandes et réponses. — At the end of the first volume will be given a *compte rendu* in French.

18. **The Calcutta Review.** (Calcutta.) No. CLXXXVI., October, 1891. The Seamy Side of Life in India. — The Hindu Doctrine of Spiritual Benefit. J. N. BHUTTACHARJEE.

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SKETCH OF THE NORSE DISCOVERY OF AMERICA at the Festival of the Scandinavian Societies assembled in Boston May 18, 1891, on the occasion of presenting a testimonial to Eben Norton Horsford in recognition of his finding of the landfall of Leif Erikson. Pp. 29. Illustrated.



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Young Men's Christian Association of the City of New York, N. Y.

## INDEX TO VOLUME IV.

---

### Animals in Folk-Lore and Myth:

Animals in general, 47, 278, 290, 308; badger, 231; bear, 17, 200, 211, 309; beaver, 193, 202, 327; beetle, 15; bluejay, 201; buffalo, 68, 309; butterfly, 203; chipmunk, 201; conch, 48; crow, 15; crane, 309; deer, 203, 309; dog, 16, 33, 48, 172, 303, 309; duck, 15, 207; eagle, 52, 303, 309; elephant, 50; fish, 13, 19, 207, 208, 247; frog, 131; great hare, 208; grub, 293; hawk, 15; heron, 300; kingfisher, 197, 201; lizard, 28, 55; loon, 198, 210; lion, 48; monkey, 53; muskrat, 15, 202, 205, 207; otter, 198, 202, 213; owl, 171, 303; pigeon, 203; plover, 171; porcupine, 292, 309; rabbit, 13, 17, 50, 53, 139, 210; raven, 34, 203; sea-lion, 197; serpent, 129, 131, 201, 205, 298; sheep, 48; spider, 15, 28, 180; tiger, 48; toad, 197; turtle, 15, 210; water-tiger, 205; whip-poorwill, 272; white lion, 200; wolf, 28, 211; wood-rat, 139. (See also Topics for collection, 151.)

### Beauchamp, W. M., Iroquois Notes, 39.

Tuscarora chiefs, how raised, 39; condolences in last century, 41; White Dog Feast, and Dream Feast of seventeenth century, 42; names of various dances, 42; Green Pond, legend of, 43; resort of the False Faces, 43; Ball clan of Onondagas, non-existent, 44; present worship of the Six Nations, 45; Handsome Lake, revelation of, 45; Four Persons, celestial beings, 45, 46.

### Beauchamp, W. M., Hi-a-wat-ha:

Legend as treated by Schoolcraft and Longfellow, 295; transferred from Onondagas to Ojibways, 295; name Hiawatha, how interpreted, 296; early versions of legend, 297; later version, 298; Atoharho, 300, 301; stories of Hiawatha's travels, 302, 303; name Cayuga, 303; antiquity of legend doubtful, 304; two sides of Iroquois character, 305, 306.

### Beings, imaginary:

Culture-hero, 194, 208, 298; demi-god, 208; devil, 251; False Faces (Onondaga), 43; Four Persons, 45; hunting-god, 139; manidos, 210; stone giant, 204; thunderers, 291; water monster, 191.

### Bergen, Mrs. F. D., and Newell, W. W., Topics for the Collection of Folk-Lore:

Part I. 1. Animal and plant lore (weather-lore, rhymes, names, folk-medicine, omens, etc.), 151-153. 2. Miscellaneous superstitions not included in zoölogical or botanical mythology (weather-lore, moon-lore, omens, signs, children's superstitions, etc.), 153, 154. Part II. Customs, 155, 156; games, 156; songs, 156, 157; tales, 157; rhymes, riddles, proverbs, phrases, words, etc.), 157, 158.

### Boas, F., Dissemination of Tales among the Natives of North America:

Dissemination of tales in the Old World, 13; equally frequent in the New World, 13; difficulty of determining origin, whether independent or imported, 13; criterion, in coincidence of several elements, 13, 14; examples, 14; area of deluge legend, 15, 16; of legend of woman and pups, from Oregon to Greenland, 16; of man who recovered his eyesight, 16, 17; relation of Algonkin and Indian, of Algonkin and Eskimo tales, 17, 18; creation legend among Kiowas and Tsimshians, 18; cannibal witch, 18; myth from the Pelew Islands and North Pacific, 19; conclusion that tales are actually transmitted between Asia and America, 20.

### Bolton, H. Carrington, Some Hawaiian Pastimes:

Athletic sports, 21, 22; surf-riding and surf-boards, 23, 24; playing with seeds, 25; sand-dunes, 25, 26.

### Bolton, H. Carrington, Decoration of Graves of Negroes in South Carolina, 214.

Books received, 287, 361.

## Books reviewed:

Babcock, W. H., *The Two Lost Centuries of Britain*, 88; Bourke, J. G., *The Scatologic Rites of all Nations*, 277, 278; Brinton, D. G., *Races and Peoples*, 87; Certeux, A., *Les Calendriers à emblèmes hieroglyphiques*, 283; Crane, T. F., *Chansons populaires de la France*, 282; Crane, T. F., *The Exempla, or Illustrative Stories taken from the Sermones Vulgares of Jacques de Vitry*; Culin, S., *The Gambling Games of the Chinese in America*, 283; Curtin, J., *Myths and Folk-tales of the Russians, Western Slavs, and Magyars*, 1891; Earle, Alice M., *The Sabbath in Puritan New England*, 356; Garnett, Lucy M. J., *The Women of Turkey and their Folk-Lore*, 92; Gerber, A., *Great Russian Animal Tales*, 178, 179; Gomme, G. L., *Handbook of Folk-Lore*, 184-186; Hartland, E. S., *The Science of Fairy Tales*, 176; Hyde, D., *Beside the Fire, a collection of Irish-Gaelic Folk Stories*, 188, 189; Leland, C. G., *Gypsy Sorcery and Fortune-telling*, 187, 188; MacDougall, J., *Waifs and Strays of Celtic Tradition* (Introduction by A. Nutt), 280, 281; *Société du Folk-Lore Wallon, Questionnaire de Folk-Lore*, 279, 280; Tozzetti, G. T., *Curiosità popolari tradizionali*, 283.

## Carols, 215.

Chamberlain, A. F., *Nanibozhu amongst the Otchipwe, Mississagags, and other Algonkian Tribes*:

Deluge-hero of Algonkian peoples, 193; meanings of names of, 193, 194; Nanibozhu among Otchipwe and Mississagags, 194; localizations in Michigan, 195; an Otchipwe version, 196-198; another version, 198, 199; Ojibewa legend, Nanibozhu's departure from spirit land, 200; deluge story, 201-203; version of Michigan Indians, 204, 205; Schoolcraft's version, 206, 207; of Cree Indians, 208, 209; of Delawares, 210; of Menomoni, 210-213. Culin, Stewart, *Street Games of Boys in Brooklyn, N. Y.*:

Counting out, etc., 221; Tag, 222, 223; other games of chase, 223, 224; hide and seek, 226; vaulting games, 227; follow the leader, 228; hop scotch, 229; other games in which an object is struck, 230-233; pictures, 236; "gangs" of boys and their names, 235; combats between gangs, 236; ordeals undergone in early boyhood, 237.

Currier, J. M., *Contributions to New England Folk-Lore*:

Burning lungs of consumptive as cure, 253; piercing foot-tracks of supposed witch, 254; mountain ash, beads of, a protection, 254; birds as omens of death, 255; horseshoe as test of witches, 255; scalding witches, 256; mother's shoe a charm, 256.

## Customs:

Dress, 304, 312, 317; funeral, 214; making warriors, 308; marriage, 78, 155; naming, 329; social, 317; war, 313; work, 117, 273.

Dances, 42, 44, 57, 62, 67, 71, 76, 81, 129, 309.

Deans, J., *The Daughter of the Sun, a Tsimshian legend*, 32, 33.

Deans, J., *Creation myth of Tsimshians*, 34. Divination, 121, 241.

Dorsey, J. Owen, *The Social Organization of the Siouan Tribes*:

List of tribes, 257; gentes of Dakota tribe, 257-263; Assiniboin, 263, 264; Omaha, 264-266; Ponka, 331; Kwapa, 332; Kansa, 333; Osage, 334; Iowa, 336; myth respecting origin of tribe, 338; Winnebago, 341; other tribes, 342.

Dreams, 42, 330.

Edwards, C. L., *Some Tales from Bahama, Folk-Lore*:

Preserved by negro children. 47; two classes of old stories, so called, — animal tales, and fairy stories, 47; old stories, 48-54; fairy stories, 247-252.

Exorcism, 109.

Festivals, 110, 112, 116, 168.

Fewkes, J. Walter, *A Suggestion as to the Meaning of the Moki Snake Dance*:

Hitherto supposed connected with serpent-worship, 129; parallel Zulfian ceremonials, 130; originally a water ceremonial, 131; snake a guardian of springs, 131; Moki ceremony at Wolpi, 131-135; rite not confined to Mokis, 136; snake symbol assumed predominance, 137; primitive ceremonial not snake-worship, 137, 138.

Fletcher, Alice C., *The Indian Messiah*:

Account of alleged origin, 57; ancient hero-myth, reconstructed, 58; political causes of the belief, 59; confined to the uneducated, 59, 60.

Gatschet, A. S., *Oregonian Folk-Lore*:

Tale of wood-rat, 139; of beaver, 139;



of hunting god, 140; of water monster, 141; remarks, 142, 143.

**Folk-Lore Scrap-Book :**

The Green Corn Dance and the Great Feather Dance of the Seneca Indians, by Harriet Maxwell Converse (description of the festival address of head speaker, thanksgivings, the Feather Dance, women's day), 71-78; Ghost-Dance at Pine Ridge, by Mrs. Z. A. Parker (description of dress, movement of dance, ecstasy), 160-163; dance among the Iowas, 162; the Messiah craze, 162, 163; Messianic excitements among white Americans, 163, 164.

Folk-Medicine, 124, 151, 165, 168, 253.

Games, 79, 156, 211, 221.

**Games and Amusements of Ute Children :**

Strapping-board for pappoose, 238; ingenuity of Indian children, 238; skill in drawing, 239; playing with dishes, 239; throw-sticks, 240; dolls, 240.

**Grinnell, G. B., Account of the Northern Cheyennes concerning the Messiah Superstition :**

Story of resurrection, 61; Ghost Dance known among Indians as Dance to Christ, 62; Sitting Bull, Arapaho, claims to be the Prophet, 63, 64; northern tribes know nothing about the new religion, 64; vision of the Christ, 65; details of dance, 66; belief in resurrection, 66; miracles, 66, 67; spirit dances, how performed, described by Mrs. Finley, 67; religious ecstasy, 68.

**Grinnell, G. B., The Young Dog's Dance :**

Ceremony of the Medicine Lodge, or Sun Dance, a religious festival, 307; among Pawnees, narrative of Pipe Chief, 308; animals take pity on a Ree brave, 309; dance taught to a Pawnee, 310; dancing before sun and moon, 311; visions, 311; a war party, 312, 313.

**Guerrero, E. A. P. de, Games and Popular Superstitions of Nicaragua :**

Spanish-Americans and Indians distinct classes, 35; Ojo Caliente, or Heated Eye, 35; game of children played by dropping handkerchief, 36; by piling up hands, 36, 37; witches, 37, 38; the covered cart, omen of death, 38.

**Hale, Horatio, Huron Folk-Lore, III. The Legend of the Thunderers :**

Legend embodies outline of Huron mythology, 289; Indian doctrine respecting representatives of different animals,

290; thunderers and porcupine, 291, 292; cloud-dress of thunderers, 292; rain-making, 293; pantheon of Hurons, 294; character of tribe, 294.

**Hayward, S., Popular Names of American Plants, 147-150.**

**Indian Tribes :**

Algonkin, 17, 193, 299; Arapaho, 57, 61, 106, 179, 263; Assiniboin, 263; Athapascan, 196; Biloxi, 343; Bilqula, 15; Blackfeet, 7, 64, 307; California, 28, 179, 196; Catawba, 342; Cherokee, 15, 196, 290; Cheyenne, 57, 61, 106; Chinook, 15; Chippewa, 195; Crow, 342; Dakota, 28, 257; Delaware, 15, 110; Dog-rib, 14; Haida, 179; Hare, 15; Hidatsa, 342; Huron, 289, 299; Iowa, 15, 336; Iroquois, 15, 28, 39, 72, 196; Kalapuya, 142; Kiowa, 18, 162, 179; Kwakiutl, 179; Kwapa, 332; Mandan, 341; Menomoni, 180, 210; Mississaga, 193; Missouri, 340; Modoc, 142; 179; Mohawks, 28, 300; Moki, 129; Navajo, 78; Nez Percé, 327; Nootka, 178; Omaha, 264; Oneida, 303; Onondaga, 295, 303; Osage, 332; Otchipwe (Ojibway), 193, 295; Oto, 340; Ottawa, 11, 195, 207; Passamaquoddy, 12, 18, 28; Pawnee, 67, 306; Pine Ridge Agency, 160; Piute, 106; Ponka, 331; Pueblo, 27, 272; Ree, 302; Seneca, 71; Shoshone, 162; Sioux, 57, 106, 196, 257, 306, 331; Tlingit, 178; Tsimshian, 22, 34; Tutelo, 342; Washington Territory, 165; Winnebago, 341; Wyandot, 290; Yocut, 15; Zuñi, 80, 131, 180.

**Journals, 93, 190, 283, 358.**

**Kunz, G. F., Exhibition of Gems used as Amulets, 29-31.**

**Libraries and Societies subscribing, 367.**

**Local Meetings and Other Notices :**

Philadelphia Chapter, 85; Boston Association, 6; the Thaw Fellowship, 76; International Folk-Lore Congress, 87; the Canadian Indian Aid and Research Society, 87.

**Lustrations, 109.**

**Magic and Witchcraft, 110, 126, 254, 267, 323.**

**Mason, O. F., The Natural History of Folk-Lore :**

Meaning of term "folk," 97; folk-lore contrasted with invention, 98; folk-thought and folk-custom, 99; personal equation, 100; precision, 101; lore-areas

- 102; classification, should be objective, 103-105.
- Members of The American Folk-Lore Society, 362.
- Moffat, Miss A., The Mountaineers of Middle Tennessee :  
 Topography, 314; coves, so called, 314; first settlements, 315; courage of population, 315; habitations, 316; manners and dress, 317; social character, 318; religion, 319, 320.
- Music, noted, 53.
- Mythology :  
 Algonkian, 180, 194, 198; Kiowa, 179; Modoc, 142; Huron, 289; Iroquois, 295, 301; Zuñi, 80.
- Nature, phenomena of :  
 Cardinal points, 206; ignis fatuus, 123; moon, 311; stars, 17, 33; sun, 18, 32, 80, 179, 207, 310; sunset (land of), 200; thunder, 293.
- Newell, W. W., The Carol of the Twelve Numbers :  
 Versions collected in America, 215, 216; mystic meaning of the numbers, 216, 217; version from England, 217; Puritan versions of the seventeenth century, 217, 218; Latin, German, French, Provençal, and Spanish versions, 218-220; Hebrew version, 220; used in the Passover service, but probably not the origin of the carol, 220.
- Notes and Queries :  
 Membership of the society, 78; paper of Prof. Mason, 78; marriage prohibitions on the father's side among Navajos, W. Matthews, 79; superstitions concerning the deaf, A. F. Chamberlain, 79; Arabian games and folk-lore, a bibliographical note, H. Carrington Bolton, 79; guide to the collection of folk-lore, 79, 80; stick doctoring, Miss M. H. Skeel, 165, 166; weather-lore, L. J. Vance, 166; folk-lore of stone implements, W. M. Beauchamp, 166, 167; folk-remedies, H. E. Warner, 168; All-Fools' Day in Italy, H. C. Bolton, 168-170; possible origin of a nursery rhyme, C. G. Leland, 170, 171; Anglo-Cymric score, F. P. Stockbridge, 171; folk-lore jottings from Rockhaven, D. C.; W. H. Babcock, 171; the Hobyahs, a Scotch nursery tale, S. V. Proudft, 173, 174; pin-lore, C. G. Leland, 174, 175; the dialect of railway employees, W. Learned, 175, 176; the costumes of Africa, A. S. Gatschet, 176, 177; Greek folk-lore concerning the moon, A. S. Gatschet, 177, 178; Tuscan witch songs, C. G. Leland, 267; sacrificial offerings among North Carolina Negroes, J. A. Haskell, 267-269; nursery rhymes from Maine, J. R. Lowell, 269, 270; Jack the Giant-killer, W. W. N., 270; the pronunciation of folk-names in South Carolina, H. C. Bolton, 270-272; stone implements, W. M. Beauchamp, 272; a note on an early superstition of the Champlain valley, L. E. Chittenden, 272-274; International Folk-Lore Congresses, 352; Roumanian Folk-Lore, 352; Schlossar's Collection of Popular Plays, 353; Queries, 354; Aunt Deborah goes visiting; a Sketch from Virginian Life, 354.
- Omens and warnings, 120, 253.
- Owens, J. G., Folk-Lore from Buffalo Valley, Central Pennsylvania :  
 Early frontier life, 115; frolics, so-called, 116, 117; teaming in former days, 118, 119; moon superstitions, 119, 120; omens, 120, 121; smelling for water, 121; weather signs, 121, 122; miscellaneous superstitions, 122, 123; dragons, 123; warts, 124; cures, 124, 125; pow-wow-ing, 125; witches, 126, 127; extracts from almanac, 127, 128.
- Packard, R. L., Notes on the Mythology and Religion of the Nez Percés :  
 I. How Beaver stole fire from the pines, 327; II. The Sacred or Vigil Name among the Nez Percés, 329; fast of children in order to obtain a name, 329, 330.
- Plants in Folk-Lore and Myths :  
 Bamboo, 13; cedar, 328; corn, 33, 173; elderberry, 34; pine, 211, 212; tobacco, 28, 43, 73 (see also Popular Names of American Plants, 147, and Topics, 151).
- Record of Folk-Lore and Mythology :  
 Zuñi, 80-82; Ireland and Wales, Ossianic and Arthurian mediæval saga (notice of articles of H. Zimmer), 82-85.
- Record of American Folk-Lore :  
 North Pacific Coast, Modoc, California, Arapaho, Canadian Algonkin and Menomoni, Zuñi, 178-180; Jamaica, 180; Voodoo and Voodoo, 181, 182.
- Religion and religious ideas :  
 6, 7, 45, 57, 61, 71, 129, 160, 162, 163, 167, 179, 181, 216, 277, 294, 305, 307, 327. Ritual, 40, 45, 74, 81, 112, 130, 179, 307, 338.
- Sacrifices and sacrificial implements, 108, 111, 133, 267.

Second Annual Meeting of The American Folk-Lore Society :

Address of welcome, 1 ; report of the Council, 2, 3 ; of the Secretary, 3, 4 ; of the Editorial Committee, 4, 5 ; election of Council, 5 ; papers and discussions, 5-12.

Second International Folk-Lore Congress, The :

Inaugural address of Mr. A. Lang, 343 ; section on folk-tales, address of Mr. S. Hartland, 346 ; papers, 347 ; section on mythology, address of Prof. J. Rhys, 348, 349 ; papers, 349 ; section on institutions, address of Sir F. Pollock, 349, 350 ; papers, 350, 351.

Soul, 113.

Spirits of departed, 172.

Starr, F., Folk-Lore of Stone Tools, abstract of paper and discussion, 27, 28.

Starr, F., A Page of Child-Lore :

Childish formula, 55 ; crossing fingers in meeting a negro for luck, 55 ; to cure side-ache, 55 ; lizards count people's teeth, 55 ; rapidity with which ideas now travel, 55, 56.

Starr, F., Some Pennsylvania German Folk-Lore :

Signs, 321 ; dreams, 321 ; warnings, 321 ; moon-lore, 322 ; lucky days, 322 ; warts, 322 ; power gained over persons, 323 ; witches and witch tales, 323-325 ; pow-wow doctors, 326.

Superstitions :

Children's, 55 ; days, 23, 112, 322 ; the deaf, 79 ; death, 113, 210, 214, 273 ; the eye, 35 ; faith-cure, 9 ; moon, 119, 322 ; miscellaneous, 122 ; weather, 121, 153, 161. (See also Topics, 151.)

Vance, L. J., Three Lessons in Rhabdomancy :

Divining rod, how used, 241 ; material of, 242 ; antiquity of, 244 ; among Illinois pioneers, 244 ; theoretical explanation of belief in, based on doctrine of signatures, 245.

Various Notices :

James Russell Lowell, 274 ; International Folk-Lore Congress, 274, 275 ; folk-tale section of, 275.

Voodoo, 29, 151.

Vossion, L., Nat-Worship among the Burmese :

Buddhism in Burmah, 107 ; spirit-worship, 107 ; two senses of word "nat," 107, 108 ; offerings, propitiatory, 108 ; wild tribes recognize only bad nats, 108 ; house-spirits, 109 ; contagious diseases, how conjured, 109 ; character of Burmese, 110 ; offerings to trees, 110 ; spirits in clouds, 110 ; nat-mamma, 110 ; images, 111 ; medicine-men, 111 ; offerings in sickness, 111 ; at childbirth, 112 ; Friday unlucky, 112 ; water feast, 112 ; belief in nats general in Indo-China, 112 ; the soul departs from body, 113 ; this worship is aboriginal, 114.

Waste Basket of Words :

Calinda, Culch, Enchouse, Finnick, Keeping-room, Kerhoot, Kitcaboodle, Mosey, Pernickety, Pudgicky, Room, Sponimage, Wudget, Dust, Hetchel, Faze or Phase, Ree Horse or Rhea Horse, Red-Kaim or Reddin-Kaim, 70, 71 ; Catch, Clitch, Crimmy, Culch, Froach, Grommet, Grout, Grouty, Grummet, Pixielated, Planchment, Squael, Punny, Snoop, 159, 160.

Wilson, T., The Amulet Collection of Prof. Belucci, 144-147.















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